

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
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State Wide Baptist Sunday School Promotional Conference, Jackson, Feb. 3-4

Who's Who and What's What

Rev. W. A. Chisholm, some years ago among our state Baptist workers in Mississippi goes from Graford to Oakwood, Texas, in the eastern part of the state, fine farming section with great opportunities.

The total income from wages and salaries in the United States in 1933 was a little over thirteen billion; in 1934 it had risen to more than fourteen and a half billion; but that falls far short of the nearly thirty billion for 1929.

A hundred a day is the way automobiles are killing them in this country and in the majority of cases liquor is at the wheel. Who put it there?

It is said that when Kagawa began writing a serial story for a magazine in Japan, it had a circulation of 350,000. Within a year's time it went to over a million.

The world is round and funny, even our part of it. There are people who are afraid to have an old age pension law, or perhaps an unemployment insurance law, for fear the "niggers" will get some of it. The next thing you know some folks will be opposed to the Lord sending the sunshine and rain because some other race might get the benefit of them.

The fine character of the British people is revealed in their passing through the experience of losing their king and the enthronement of his son. The royal family is exceedingly popular because of their devotion to the interests of the people. To the British their rulers are the symbol of orderly and stable government. Their loyalty to the crown is the expression of true patriotism. The influence of royalty on the conduct of the government is not personal and direct, but institutional and stabilizing. On this side of the Atlantic we prefer to choose our own government heads, and are willing to pay the cost of uncertainty every four years. But we can hardly be said to have more freedom for the individual. George V was a popular monarch, and his son Edward VIII is apt to be more so.

The editor wishes to pay a slight tribute of great appreciation to Dr. J. E. Byrd for his work in the interest of temperance and prohibition in the state. Not only has he been of great service to the cause in past years, but last week, though busy in a training school at Philadelphia, he drove down to Jackson to meet a group of temperance workers who are dealing with the matter before the legislature. This week again, though busy in an institute at Utica, he came up to Jackson for a similar conference of men and women on this subject. He is an exceedingly busy and hardworked man. But he is versatile and knows how to do many things well. The people of Mississippi owe him much for his sacrificial labors. He knows how to approach and deal with people; he has the courage of his convictions; is familiar with legislative procedure, tactful and patient. Help him and all who are now working for righteousness and sobriety.

Mussolini will have a statue in Rome higher than St. Peter's Cathedral, made of bronze.

In three years at Fifth Ave. Church, Huntington, W. Va., Dr. Norman W. Cox has welcomed 608 new members.

Rev. Fred W. Varner who recently resigned at Earl and Pocahontas, Ark., is now located at Cordova, Tenn.

In one year the British and Foreign Bible Society distributed more than four million copies of the scriptures in China.

A beer guzzling glutton in Baltimore says he has drunk half a gallon of beer in 34 seconds and has eaten iron, but he draws the line at cucumbers.

A School of Evangelism will be held at Jefferson City, Mo., Feb. 12-14. Speakers include Drs. J. F. Vines, E. Godbold, L. M. Hale, R. F. Jaudon, J. C. Hockett, S. E. Ewing, Ellis A. Fuller and others.

Dr. R. W. Hooker, once medical missionary in Mexico, now serving as physician on shipboard, says that Christmas eve night on the S. S. Virginia he spoke to 1,000 people, one-third of whom were Catholics, one-third Jews and the rest evangelicals. He says they were very responsive and the Jews seemed particularly pleased.

The Watchman-Examiner says: "Send one preacher to 'Nubbin Ridge' and he will make it a promised land. Send another minister to a prosperous church and in a few years he will be asking his friends to get him another church. He feels he is not appreciated. There are two kinds of pastors, those that every congregation would be glad to get and those that nobody wants."

Pastor H. D. Jordan writes: "Our church at Bunker Hill had an unusual feast during the visit of brother Bryan Simmons, state evangelist, for one week. He spoke each night on a chapter from the book 'Baptists Working Toward A World Program.' It was a case of taking another man's wadding, shot, and powder and making a shell to fit your own gun. These lectures were filled with information and inspiration, and they greatly helped our folk. In addition to these lectures, we had a B. T. U. Study Course. Brother Simmons taught the 'Junior Manual,' and the pastor taught the 'New Young People's Manual' at eight o'clock each morning. Sixty pupils took the examination. Brother Simmons likes to work, and we gave him plenty to do. We believe what he has done for our church he could do for other churches. We would especially urge our young pastors to have him in their churches. His fellowship will be uplifting, your church will be helped, and you will be encouraged in the work.

If your Record comes in a Yellow Wrapper this week, it means that you have only one more issue before your subscription expires. In order not to miss a copy send your renewal in now. Don't wait, you might forget.

Dr. W. C. Boone, pastor First Church, Jackson, Tenn., has been given a trip next summer and will visit oriental mission fields.

The editor left Wednesday for Nashville, Tennessee, for the annual meeting of the Southern Baptist editors. This time they are guests of the Baptist Sunday School Board, staying at Andrew Jackson Hotel.

The following brethren will give expositions of the six chapters of Ephesians at the Preachers' Conference held in Jackson Jan. 10, at First Baptist Church: Drs. Theo. Whitfield, G. P. White, Webb Brame, T. W. Green, L. B. Campbell and R. L. Wallace.

Years ago in one of the large cities of our country all at once "bottle-fed" babies began to die by the score. Doctors were baffled. An investigation was made and it came to light that a certain brand of milk had been treated with formaldehyde to keep it sweet for a longer period of time. That was certainly a most abominable crime, and deserved the severest punishment. But let me tell you, my friends, it is a far greater crime to "adulterate" the pure Gospel of Christ, for it is the means, the only means with which God in his wisdom has chosen to save men and women. May we through God's grace never be found guilty of this greatest of all crimes—the adulteration of God's Word!—Selected.

SUBMIT, COMMIT, TRANSMIT

Some one has summed up the Christian life in these three words, Submit, Commit and Transmit. It may not be easy to separate these three things in fact and yet they do comprehend about all a Christian is expected to do.

In the first place he must submit himself to God through the Lord Jesus Christ. This means the acknowledging of the Lordship of Jesus, and enthroning him in the heart. We are required to surrender ourselves to him, to entrust our souls to his keeping, to yield our wills to his direction. Paul tells us, "If thou shalt confess with thy mouth Jesus as Lord, and believe in thy heart that God hath raised him from the dead, thou shalt be saved."

Again we are to commit ourselves to the direction of his will. "Trust in the Lord with all thy heart; and lean not unto thine own understanding. In all thy ways acknowledge Him and He shall direct thy path." "Commit thy way unto the Lord; trust also in him and he will bring it to pass." The Lord assumes responsibility for the direction of our lives and he becomes responsible for results when we do this. If we refuse or fail to commit our ways to him, He cannot be responsible for the consequences.

Again we are to transmit to others all the benefits which we ourselves receive from Him. Only in this way can we become in the largest measure the beneficiaries of his bounty and grace. We are the mediums, the agents through whom the world is to become the objects of his mercy. He says "Freely ye have received, freely give." "I am the light of the world." "Ye are the light of the world." To him that hath shall be given and he shall have abundance.

Sparks and Splinters

Pastor C. E. Patch begins a series of 21 sermons in First Baptist Church, Grenada, in February on "Doctrines of Baptists."

Ray A. Walker writes that he is in a four weeks' meeting at Euclid Avenue Church, Bristol, Va., and the Lord is greatly blessing them.

Rev. L. D. Posey of Jena, La., writes: "My booklet, *The World's Future as Revealed in the Bible*, is now ready for distribution. Price post-paid 30 cents. Agents wanted."

Any one interested in the production of playlets, or religious drama may get information from Miss Julia Cleone Saccar, Baylor University, Waco, Texas.

Any one interested in going to the World Sunday School Convention in Oslo, Norway, July 6-12, may get information about transportation from Dr. A. C. Cree, 522 S. Church St., Salisbury, N. C.

Dr. W. W. Hamilton of New Orleans supplied at Picayune Jan. 19 in the absence of Pastor R. K. Corder who was called to the bedside of his sick father in South Carolina.

The book by Kagawa listed in the Record of Jan. 9 entitled "Meditations On the Cross," should have been priced at \$1.50 and not \$1.00. Please observe this price when ordering. The publishers are The Judson Press of Philadelphia.

We have had genuine satisfaction in examining the new hymn book by the Sunday School Board, "Abiding Songs." In the first place one is struck with the fact that so large a number of these songs are inspired by the Cross of our Lord Jesus Christ. They were born at the Cross, and that is the beginning place for praise. Try having a prayer meeting in which you ask your people to suggest songs which mention the cross. Don't make it a talk meeting, but a meeting for the worship of God. These songs are among those that abide. They are well selected, and well fit the purpose of worship. And they cost only \$27.50 in cloth and \$17.50 in paper per hundred, plus sales tax.

Thanks to Dr. Brame for a copy of the Yazoo Association minutes. These are unique in that no "reports" are printed. The proceedings are on one page. The tables of statistics seem to be complete. There are nineteen churches in the county, most of them not large churches. Six have B. T. U.'s. Seven have W. M. U.'s. Fifteen have Sunday schools. There are 2,178 church members. There were 120 baptisms in the year. Total contributions for all causes \$11,837.30; of which \$1,719.96 went to missions and benevolences. Thirteen churches gave to missions.

It often happens that a great awakening of interest in a good cause is attended by dangers to that cause. Today Christian people are more and more concerned about the salvation and spiritual welfare of Jews. This is well. Pray God for more of it, and more effort in their behalf. The attendant danger in this case is the spurious interest in Jews which manifests itself in the efforts merely to cultivate good relationship between Jews and Christians, to break down racial and religious prejudice. This is a desirable thing but it cannot be a substitute for concern for their salvation. The trouble with those who seek merely good relationships between Jews and Christians, is that they do not believe that Jews nor anybody else is lost. They are not trying to save anybody, Jew or Gentile. Paul says that there is no difference not believe that Jews nor anybody else are lost. These modern apostles of good-will would have us believe that there is no difference because nobody is lost. Paul knew how the wall of separation is to be broken down, and there is no other way "that he might reconcile both unto God in one body by the Cross, having slain the enmity thereby."

And the week before—and all the others. Writes Mr. Clarence Smith of Pontotoc, "Wasn't the Record fine last week?"

Again it becomes necessary to say we do not publish articles sent to the Record by those who do not give us their names. Some good articles come this way but we cannot break the rule.

Extra copies of the playlet, "Seeing Is Believing" which appeared in last week's Record are free for the asking. It will stimulate new interest in "your own" Baptist paper.

Miss Eva Inlow becomes W. M. U. secretary for New Mexico. She is a daughter of Pastor R. M. Inlow now in Oklahoma City, some time ago in Memphis.

It is said that while the girls in Shanghai University constitute only 30 per cent of the student body, that 47 per cent of those receiving highest honors are girls.

As one ex-soldier to another Pastor N. G. Hickman of Winona is writing to those who are expecting to receive the bonus from the government asking them to give one-tenth of it to the Lord, through the church.

Last Sunday First Church, McComb, celebrated the fifteenth anniversary of the pastorate of Dr. J. W. Mayfield. The Lord has greatly blessed his ministry here and we hope as many and as good years are ahead of them. Congratulations to all concerned.

The trustees of the Baptist Bible Institute passed resolutions of respect to the memory of Prof. M. G. Beckwith, and of high appreciation of his years of service. Prof. E. O. Sellers was made head of the Department of Music, the position he occupied a few years ago.

Dr. J. V. May of Port Gibson writes that Pastor C. O. White being a member of the U. S. Reserve Corps, has been called into active service, stationed at Atlanta, Ga. The Pt. Gibson church granted him a six months' leave of absence and will have the pulpit supplied until his return.

Anybody who signs up for the "Prove Me" plan, that is to tithe for three months had better keep it up. "For it had been better for them not to know the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them." 2 Peter 2:21. Again, "If any man draw back my soul shall have no pleasure in him." Heb. 10:38. And this applies to the man who was taught the way and refused to walk in it as well. "The earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God." Heb. 6:7.

At a meeting of the trustees of the Baptist Bible Institute in New Orleans last week, some exceedingly encouraging facts developed. In the past year the Institute by very close economy has operated within its receipts, except that some interest due was not paid. The students had secured funds from friends and bought a bus for use in their mission work. Half enough money is in hand for another bus which is much needed. The members of the faculty were paid their salaries for the past year and something on old obligations. It is the desire of the president to enlarge the faculty as funds are available. Money is coming in fairly well to meet the interest due Feb. 1st in sums from \$1.00 to \$1,000.00. One man in Mississippi recently bought a thousand dollar bond which he proposes to give to the Institute, receiving only the interest on it for a few years. The budget for next year is a modest \$55,000.00. Less than half of this comes from the Cooperative Program, and there is no endowment. Repairs on buildings to the amount of about \$8,000 were made last year, mostly by students. The W. M. U. of Louisiana gave \$2,000 for the repair of the furnace. In the past eight years indebtedness has been reduced more than \$100,000, and in the past two years more than \$50,000.00. The Baptist Hospital in New Orleans gives hospitalization to all B. B. I. students for a nominal fee.

Dr. M. E. Dodd of Shreveport is in a two weeks meeting in Lakeland, Florida.

We are glad to report that at this time our folks in the Baptist Hospital are improving.

Rev. B. A. McCullough of Braxton is in the Baptist Hospital in Jackson, seeking to ward off an operation.

Mrs. H. C. Peelman retires from the position of secretary of the Florida W. M. U. after 25 years of service, and is succeeded by Miss Louise Smith, an alumna of Miss. Woman's College.

Newton County votes Jan. 31 on the question of permitting the sale of beer and "light wines." The good people are praying to the Lord and keeping their powder "dry."

To help fill the world with song Mr. Robt. H. Coleman of Dallas, Texas, brings out another song book under the title of "Leading Hymns." They are nearly 200 in number and the collection sells for \$27.50 cloth bound and \$17.50 paper bound. The size is convenient and the price popular. The hymns are largely what the name implies.

From the Hazlehurst Church Messenger we quote the following: "The many expressions of those who attended our meeting lead us to believe that great good was accomplished in many respects. Notwithstanding the rain, snow, inaugural ceremonies, grand opera, ball games, etc., which took many away from time to time, the report shows that our attendance was from 40 to 500, with an average attendance for the 21 services of 186. Our people were delighted with the leadership of brother Osborne in the song service. He had many requests to repeat some of the special numbers he sang. Up to the close of the meeting three were received by letter and thirteen for baptism. We have great reason for rejoicing in the fine spirit that prevails among our people."

One reporting the Arkansas Baptist Convention last week quotes Dr. J. T. Henderson as saying, "We would be in a sad plight were we to heed the admonition of Paul and have the women keep silence in the churches, and had to depend on men for knowledge of church work, its policies and progress." There is the possibility of course that Dr. Henderson was misquoted. We hope that it was the reporter's error, though the reports seems to have been written by a member of the Convention. Now if he was correctly quoted, we have traveled a long way when a representative Southern Baptist can advise against paying any attention to what Paul says in scriptures which are inspired of God. There has never been any question in our mind that those who advocate or practice women's speaking in public assemblies, are in fact repudiating the Bible, though many of them are unconscious of it. There are people aplenty who will agree with the theory of an inspired Bible, except where it differs with them or condemns their practice.

It is time for the awakening of all the moral forces in Mississippi to secure proper temperance legislation. Already the fight is on in the state legislature. Bills have been introduced looking to better law enforcement, and to the repeal of the law legalizing the sale of beer. But there is every reason to believe that the liquor forces are active, and an effort will be made to legalize the sale of hard liquor, and to make it impossible to vote beer and light wines out of any county. The fight is on, and every Christian citizen will know where to take his stand. At the last meeting of our Baptist State Convention a committee was appointed to cooperate with others interested in temperance. This committee met in Jackson last week with Methodist and Presbyterian representatives and will work for the expulsion of beer and wine from Mississippi and the reinstatement of the statewide prohibition law. They have already sought the cooperation of the governor and the committees in the House and Senate. Dr. J. E. Byrd of Mt. Olive is chairman of the united committee. Let every Christian man and woman in the state join up for the fight.

LAUNCHING THE FIVE-YEAR BAPTIST SUNDAY SCHOOL PROMOTIONAL PROGRAM IN MISSISSIPPI

P. E. Burroughs

Secretary J. E. Byrd and his associates have opened the way in Mississippi for the first of a series of promotional Sunday School conferences to be held in every state in the Southern Baptist Convention. This meeting will be held in Jackson, Monday and Tuesday, February 3 and 4. Secretary R. B. Gunter and Editor P. I. Lipsey will lend their help in making the meeting a success.

We answer below some questions regarding this proposed five year effort in which the Baptist Sunday School Board in Nashville, Tennessee, is to join hands with the Sunday School Department of the Mississippi Board of Missions:

Why five years?

(1) It means an intensive special effort. It looks of course to all of the years to come. (2) It leads up to 1941 when we will celebrate the fiftieth anniversary of the Sunday School Board.

What is proposed?

In the words of Secretary Holcomb, it is to take to the last church the best of all we have learned about how to grow churches and extend the Kingdom of God.

How will we move?

We will use the historic district association as "the major unit" in our effort. We will call together in each state, from every association in the state, a dozen trusted workers in each of our specialization departments, and for two great days we will impart to them our message and spirit. These we will hope to send back to leaven their own association. We will repeat the process next year and through the years. Simple enough is it not? With twelve workers in each of 900 associations we will have a missionary force of 18,800 Sunday school workers, each with a definite task and responsibility. The thing we will work. It is bound to work.

Where do we begin?

We begin in Jackson, Mississippi, Monday, February 3. Secretary Byrd promises us twelve workers from each association, making about 600 workers. Through two great days in a dozen groups with some general meetings we propose to do business. Secretary Holcomb will go with us to this his native state to lend his help and to add his witness. Already sixteen such state meetings are arranged, and others yet will be provided, so that such meeting will be held in every state in our bounds.

Who is to lead?

Secretary Holcomb conceived the idea and along with Business Manager J. O. Williams will give his best to the movement. Mr. J. N. Barnette has been chosen by his colleagues to serve as the general chairman. However, the men by whose leadership we will stand or fall will be the state Sunday school secretaries. They will have in the next five years the chance of their lives to do aggressive, statesmanlike Sunday school work.

Who is to do the work?

A group of Sunday School Board workers, a larger group of state workers, a yet larger group of associational workers will offer needed leadership. The real work will be done by faithful volunteers into the many thousands. Pastors, laymen, women, superintendents, teachers, deacons, students, and others will go into the trenches to serve until a glorious victory is won.

For the meeting to be held in Jackson, February 3 and 4, the Sunday School Board will bring such an aggregation of leaders and instructors as it has never before brought to any state meeting. The Executive Secretary, the Business Manager, the heads of all the Sunday school promotional departments and many of their associates are expected to come. Secretary Byrd and his associate, Mr. E. C. Williams, will be hosts to the meeting and will serve in various capacities on the program.

WATCHING GOD IN BIBLE STUDY

Looking Into the Heart of God

Eldridge B. Hatcher

IV

What is meant by "Watching God in Bible study"? How shall we proceed?

Let us turn to Acts 9:1-20. This is the Sunday school lesson for August 9, 1936, and the subject assigned to it, in the Lesson Helps, is "Saul converted and commissioned." That subject makes Saul the chief figure in the story. Suppose we put Christ at the beginning so that it will read "Christ converting and commissioning Saul." That makes Christ the chief figure in the story. We shall treat this chapter in Acts, therefore, not as the story of Saul, but as the story of Christ.

But why assign any subjects to the story? Isn't there a danger in reading a Bible chapter under the direction of a subject suggested by some one else,—which subject may, or may not, be correct? Why not set the Bible reader free from every humanly constructed subject so that he may watch God untrammelled.

Let the Lesson Helps and Commentaries, of course, explain difficult words, or statements, and give the historical setting, or framework, of the passage, in which God is acting. Then, let the student's mind, heart and conscience be left free as he watches God in the chapter and draws his own lessons as he gazes upon Him.

As we read the story, seeking to watch Christ, let us not watch Him as one watches a procession moving along the street. Let us watch Him so intently and lovingly that we can, as it were, look into His very heart, for we never really see Christ until we see the motives and feelings that stir in His heart and lie back of His words and actions. Christ is His heart. While we wish to know His thoughts and actions and must know them, let us treat them as windows through which we may look into His heart in order to discover the feelings and purposes in His heart. Let us aim to see Christ's great heart shining through the truths which He uttered, and through the deeds which He performed.

"What about those Bible passages," you ask, "in which human characters speak and act but in which Christ is not mentioned?" How can we look through a verse into Christ's heart when there is no mention of Christ in the verse. The answer is that Christ is watching whatever is said or done in that verse and he has feelings (of pleasure or displeasure) regarding such words and deeds. Let us, therefore, seek to discover what these feelings of Christ were. Let us ask "What did He think of what He saw going on?" And what was He enduring because of that?

"But how can we actually look into Christ's heart?" you say. "It is hidden from our eyes." "Ye shall seek for Me and find Me," says God, "if ye search for Me with your whole heart." Whole-hearted searching for God—for the heart of God—is the high rule for Bible study and let us never forget that we never really find God until we have found His heart. Let that truth be written over every Bible student's desk.

Let us not deceive ourselves, however, by thinking that in merely talking about Christ's heart—or even thinking about it—(even in connection with a Bible passage) that we are thereby looking into His heart. We may be merely taking a feeling out of Christ's heart, as it were, and looking at it separately rather than looking at it as it was surging within Christ's heart. We must see Christ Himself in His act of loving, or grieving, or being angry, or being stirred in any of the forces of His infinite being.

If, as we read a chapter, we will reverently and lovingly watch the heart of Christ—as it is active throughout the chapter—our own heart will be touched, and until this is done we have not gotten the best out of the chapter. Our heart will be melted only by being brought into

touch with God's great heart. It is this divine heart-touch that should be the goal, and also the center, of our Bible study.

But our space is already filled and we have not begun our reading of the Acts chapter. That must be postponed until the next article.

"CHURCH MUSIC"

Pointed Paragraphs

I. E. Reynolds

—O—

No. 10—Congregational Singing.

An evangelical church can get along very nicely without a choir but it cannot get along without congregational singing. Rev. H. R. Haweis is responsible for the statement that "In all times men and women have shown a strong disposition to express their praises and lamentations by what for some better term may be called a kind of howling or wailing. This method may not be thought very musical or hymn-like. Nevertheless, all such vocal expressions are actual attempts to utter deep feelings through appropriate channels of sound. When properly disciplined and elaborated, that mode of utterance becomes devotional and congregational singing." Since music is a means of giving expression to our religious emotions there are some valuable secondary reasons for congregational singing as: 1. It is the Bible way; 2. That part of divine worship in which everyone can take an active part; 3. It unifies the congregation; 4. It has value in preparing both the preacher and singer for their parts in the service. There can be no set rules suggested for the how of congregational singing. It must be adapted to the needs and circumstances in each particular church, however, there are a few general suggestions that may be made relative to needs, namely: 1. The music used should convey a definite scriptural message; 2. There should be variety; 3. It should be made interesting; 4. An accompanist and song leader of efficiency are absolutely necessary; 5. It should be given the place of prominence it deserves. There are a few things which will hinder in any song service: 1. A song leader who scolds or talks too much; 2. To enlarge upon hymns without good reasons; 3. An accompanist who persists in changing the harmonies of the congregational song. It goes without saying, in addition to the above that in helpful congregational song service the music, used must be of the character that will be conducive to a worshipful, meditative, and spiritual atmosphere instead of a music of the light, rhythmical variety which produces a physical reaction.

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We understand Rev. R. A. Collier has been called to Mashulaville church.

Dr. D. M. Nelson will preach at Lexington, First Sunday in February.

Dr. W. T. Lowrey filled the Clinton pulpit Sunday morning. At night the college band gave sacred music selections.

The church at Bay Springs recently called Rev. J. S. Richardson of Poplarville and he accepts.

Arkansas Baptists met in Convention at Hot Springs last week. They were in fine fighting humor, and the Lord be praised! They attacked their debt problem seriously and plan to wipe it out. The Lord give them the victory. They also expressed themselves vigorously with reference to the state divorce laws. It is well known that Arkansas and Hot Springs in particular, next to Reno, Nevada, has become the graveyard of broken marriages. It has come to look like a junk yard similar to that where wrecked and abandoned automobiles are assembled. But Arkansas Baptists have risen up to protest against it and demand that the loose divorce laws shall be repealed. They took similar action about the liquor laws in their state, where the state has gone into the liquor business. And the same action was taken with reference to their laws which permit horse racing and dog racing where gamblers hold high holiday. Here's hoping the Lord gives them a great victory.

EDITORIALS

TEMPERANCE COMMITTEE SEES THE GOVERNOR

After conference among themselves, by appointment with Governor White, the men and women representing the temperance and prohibition forces in the state visited the Governor on Monday morning to lay before him the urgent request that he lend his influence to temperance legislation in the present legislature. There were women and laymen and preachers from a large territory.

The agitation was begun by the committee appointed by the Baptist State Convention last year at Meridian and a similar committee appointed by the Mississippi Conference of Methodists at Laurel. But associated with them were representatives of Presbyterians and other churches and of the civic organizations of the state.

There were twenty or more of these representatives who visited the Governor, and the purpose was laid before him by Dr. J. E. Byrd, by the head of the Federation of Women's Clubs in the state, by the president of the Women's Christian Temperance Union, by Prof. Calhoun of the educational forces in Mississippi, by Dr. Neill who presented the resolutions of the Methodist Conference, by Dr. J. B. Hutton, Presbyterian pastor in Jackson, who has personally known every governor from Governor Lowry down, by Mr. N. S. Jackson for the Anti-Saloon League and possibly others.

These gave statistics to show the increase in drunkenness and crime caused by relaxing the prohibition law, and their desire to see the repeal of the law licensing beer and wine, and to have the old prohibition law reinstated.

At the conclusion of these requests the Governor said there was no issue between him and this committee, and that the revenue benefit from liquor license was nil. It is earnestly hoped that the great influence of the Governor may be exerted in the interest of temperance.

There is reason to believe that the temperance forces are at a disadvantage in this legislature. The Speaker of the House is said to have expressed himself as opposed to a bill to outlaw beer and wine, and apparently has appointed a committee thoroughly in harmony with his own views on this matter. It is customary at least to have some one on a temperance committee who is favorable to a temperance bill, but in this case it has been difficult to locate anybody appointed by Mr. Stansell who is a prohibitionist. Even the man who introduced the bill is not a member of the committee.

In the Senate it appears that the committee appointed by Lt. Gov. Snider is not in sympathy with the temperance bill. Under these conditions it is necessary for the people of Mississippi to let the legislature know where they stand. When they were given a chance to express themselves a year or two ago they voted nearly three to one against the liquor bill which had been introduced in the legislature. The fight is on and every man and woman are needed in this conflict for righteousness.

—BR—

THE GLORY WHICH SURPASSES

—O—

Paul's second letter to the Corinthians is a marvelous defense of the Christian ministry and an exposition of its purpose and work. Dr. A. T. Robertson named his book on Second Corinthians "The Glory of the Ministry," and it is a suitable title. It is probably worth the cost of all the suffering which he underwent because of misunderstanding and misrepresentation at Corinth, to have resulted in this marvelous disclosure of the glory of the ministry.

Paul had personal enemies everywhere he went, even among the members of the churches

which he founded. They found things to criticize in him, anywhere from his personal appearance to his style in speaking. They called him a contemptible snip, and they did not like his direct thrusts at wrong doing and wrong teaching. He was the type of man that made strong friends and active opponents. When he preached the people simply had to take sides.

Along with the personal criticisms of him, there was the constant opposition to his preaching which was directed to Gentiles, and was meant to make Christians of them without the necessity of their becoming Jews. He was himself a Jew and proud of it. But he knew that the purpose of the Jewish system was to prepare men for the coming of the Christ. It was therefore temporary and gave way to the fuller and more glorious revelation of God in the face of Jesus Christ.

All this he tells about in the Second Letter to the Corinthians, where he speaks of the glory which passeth away, and the glory that surpasseth. 2 Cor. 3:10, 11.

It was not easy for a Jew to be reconciled to the fact that the glory of the old dispensation was passing away, but it was even so. It was not easy for him to see that the glory of the Mosaic dispensation could be surpassed by anything to come, but it was even so. The excellence of the new ministry, or ministration, over the old consists not in its spectacular appearance but in its higher moral standard and in the righteous results attained.

In your mind is there a glory in the gospel which was not found in the law? Let us see. The giving of the law was a marvelous manifestation of the glory of God. It was accompanied with great physical power. The mountain smoked; the earth trembled. There was the voice of the trumpet. It was ministered through angels as intermediaries. There were miracles preceding it and marvels succeeding it. All the desert experiences from the crossing of the Red Sea to the crossing of the Jordan were manifestations of physical wonders.

In contrast with this the gospel began with the birth of a babe in a manger, and ended in the death of the Son of man on the cross. To the Jew this was always a stumbling block. But we must look here not for physical manifestations of prodigies but for moral ideals, for new conceptions of God, for the revelation of Him as the Father of Mercies and God of all comfort. It is one thing to be startled with fire works; it is quite another to be lifted to new standards of righteousness, holiness, mercy, goodness, love, service, unselfishness, gentleness, purity. The emphasis henceforth is on the fine qualities within, not on the spectacular display of the mountain that burned with fire.

One boy whom we knew better than any other used to think when he was ten years old that fire crackers made the sweetest music that he ever heard. He jumped with juvenile joy when fire cracker time came around. He would have spent his last dime to buy more fire crackers. He simply could not understand why the older people could not appreciate the glorious celebration with fire crackers; that they even disliked the noise and condemned it as a waste of good money. But—the years passed and he came to be a man, and the sounds which were once music to him have become an unmitigated nuisance. That was the glory which passeth. There were other such things, as the drum and horn, the torch light procession and all that. From all of which now may the good Lord deliver us.

The childhood period of the human race, the immature religious experiences of men back in the old dispensation required the flare and glare of the Sinaitic revelation. That was all proper and necessary. But surely we have come to a time when holiness and purity and righteousness and goodness and love and kindness mean more to us, are more beautiful to us and glorious for us than any physical demonstration of even the presence and power of God. This constitutes the glory that surpasseth.

SOUL POISON

Dr. J. E. Gwatkin

—O—

Many years ago in an old Virginia home of culture and refinement lived a beautiful and much loved and only daughter who was just budding into promising womanhood. Seemingly everything that heart could desire to make her happy was hers. Devoted and godly parents, friends by the score, all the money necessary to buy whatever she might need. So far as any member of her family knew she had never been disappointed in any cherished hope. All her life had been one of gratified wishes and pleasures indulged at liberty. How great therefore was the shock when on a certain morning she failed to come from her room at the usual time, and when they went to investigate they found her dead on her bed, while on her table stood a bottle which had contained poison. When the first awful shock had passed and the parents had time to seek some explanation they found an open book turned down on her desk, which proved to be a highly sensational novel in which the heroine in disappointment over a love affair had committed suicide by poison.

In another state, about the same time a handsome young man stood behind the barred door of a prison and talked with an aged and heart-broken father and mother. In an attempted robbery the young man had been captured, after he had killed one of the officers seeking to arrest him. Where did this young man, from one of the country's best homes, get the idea of such a crime? The answer was found in a box of books in his room at home. There were wild-west tales, detective stories, books describing all kinds of robberies and even murders.

In both of these cases the parents were heart-broken, and both cases there was a sense of failure in that they were conscious they had not guarded the reading of their children.

Just as certainly as poison taken in the system will kill the body, just so will pernicious reading poison the mind, destroy its taste for good literature and leave its effect on all the life of the reader. Not only are there thousands of useless, wasted lives, without any worthy ambition or ideal, but also scores of crimes of every kind can be directly traced to bad books and poisonous periodicals.

How often have we been made to wonder why such books and papers as we have seen in the homes of good Christian people were ever allowed to enter there. We are persuaded that in many cases the parents do not know its character; they have never taken the trouble to know what their children and young people are reading. They are careful to feed and clothe the mortal bodies of their children, but often utterly careless about that on which they feed their minds and souls. Satan never invented a more certain way to destroy young souls than by circulating impure books. No parent should allow a book to enter the home until it has been personally inspected and approved. Not only so, but every parent should purposely place good, wholesome books in the hands of the children. That requires thought and careful attention, but it pays dividends for eternity in the souls of the young.

Father, mother, what are your children reading? If you say you do not know, you thereby confess you are defaulting in the trust God gave you when He placed that beautiful babe in your arms. Are you a defaulter?

—BR—

PASTORAL CHANGES: J. W. Hollums from Cushings to Stroud, Okla.; J. B. Edwards from Bowlegs to Porum, Okla.; E. E. Smedley resigns at Clayton, Okla.; George Stair goes to Lakeland, Fla.; A. L. Turner goes from Ballast Point to Tampa, Fla.; A. E. Young goes from Eifers to Boynton, Fla.; E. C. Tyner goes from Bucknel to Jacksonville, Fla.; J. S. Bell succeeds S. R. Woodson at Whiteville, Tenn.; B. B. Powers of Murfreesboro becomes pastor of Powell's Chapel for half-time; S. P. Poag resigns Oak Grove and Liberty churches near Covington, Tenn., on account of ill health.

LET'S GO

By A. L. GOODRICH, Circulation Manager

"Ask the People and They'll Subscribe"

THANK YOU

Rev. H. I. Rushing, Olive Branch, Mrs. Jno. D. Davis, Greenville, Mr. Henry L. Grimes, Carthage, Rev. D. W. Wallace, Ackerman, Rev. H. R. Holcomb, Tupelo, Rev. R. B. Patterson, Calhoun City, Mrs. A. F. Webb, Laurel, Mr. S. E. Travis, Hattiesburg, Mr. J. V. Ratcliff, Gloster, Mr. W. F. Rozee, Stratton, Rev. W. C. Stewart, Houston.

GOING PLACES

Biloxi, First:

Rev. G. C. Hodge is the beloved pastor here. It was a pleasure to preach to his people and to present the claims of the Record. All they needed was an invitation. About 50 were glad to subscribe when "asked."

Pastor Hodge is not only a beloved pastor, he is a host superb.

Biloxi, Second:

On Sunday night we presented the claims of the Record to the Second Baptist Church where Rev. E. S. Flynt is the honored pastor. No better missionary work is being done anywhere than that of brother Flynt. And the church they have built for the money it cost is a monument to frugality.

Newton:

A human dynamo is Pastor C. Z. Holland of Newton. In one short day we followed him over most of Newton County, Clarke College and Newton town, soliciting sponsors and arranging for write-ups. He seems as greatly loved by those of other denominations as he is by his own congregation. And he surely does know how to play "mine host" to visitors.

An attentive crowd helped us speak at the prayer meeting service on "Missions." And a Record campaign was promised soon.

Clarke College:

While in Newton we visited Clarke College and had the privilege of speaking to the student body at the chapel hour. It was an inspiration to be among this fine body of young people.

New Hebron:

Having an off day we agreed to help Bishop Phillips of New Hebron. We soon found that the good pastor had so thoroughly prepared the ground that we were not needed.

Brother Phillips was just recovering from flu so we didn't do so well—only 42 subscribers. Once again proving that "Ask the people and they'll subscribe."

Space forbids our describing Pastor Phillips' five nights of preparation for the Every Member Canvass. But with his own talent he presented all the causes in a way that would do credit to any Mississippi Baptist Church.

I doubt if any Mississippi pastor has more Record subscribers in his church or churches than has brother Phillips with possibly one exception.

Walnut Grove:

It took nerve for us to try to preach to a congregation whose pastor is Dr. M. O. Patterson but we tried it. The auditorium was full and they needed no urging concerning the Record. Nearly all were already subscribers.

The night before we found ourselves too full for utterance—of fish and oysters. The annual church banquet preceding the Every Member Canvass was the occasion. And what a supper those folk had prepared. We spoke on "The Co-operative Program." The delightful hospitality of brother and sister John J. Paschal will long be remembered.

Lake:

Dr. A. A. Kitchens is the progressive pastor of these good people. A well organized church was what we expected to find. We were not disappointed. Although going from half to full time,

they had their budget subscribed by 6 p. m. on Sunday.

It was our pleasure to preach on "Christ's Program" after saying a good word for the Record. They were not needed. Practically all Baptists of Lake are Record subscribers. And they have gone to full time.

Laurel—Game Dinner:

Knowing that the attendance at the Southeast Pastors' Conference which meets at Laurel would be larger than any other monthly meeting (because of the game dinner) we attended for two reasons:

1. To lay of the hearts of all preachers present the privilege as well as duty of parking the Record.

2. To eat quail and venison.

It was a day long to be remembered and well worth the long drive.

No better programs are presented by any of the preachers' conferences than those presented by the Northeast Mississippi Baptist Minister's Conference.

The Delta:

We know now that the day after Christmas is no day to call on pastors in the interest of the Record. But we found some of them. Rev. D. I. Young of Eden liked our suggested plan and has already secured over half the Eden Baptists as subscribers.

We could hardly get inside the home of Pastor Martin at Tutwiler. His people have really remembered him at Christmas time.

At Sumner we "saw two preachers with one call." Rev. J. B. Flowers of Moorhead was visiting his father who is the beloved pastor at Sumner. Both have already started the ball rolling for the Record.

At Ruleville we found Pastor Bell as busy as ever and delighted because every family of his church subscribes for the Record.

Pastor Sturgis of Indianola was glad to offer his cooperation and we are expecting several other subscribers besides the good list we now have at Indianola.

At Inverness Rev. C. W. Baldrige not only was glad to cooperate, but started it on the spot. He had a list of the heads of families in his pocket. We did our part and already a good list has been secured at Sunflower and Inverness. It works.

Quitman:

Pastor Meadows has nearly every Baptist in Quitman subscribing for the Record, so we just preached to his good people on "Consecration." A friend indeed was brother Meadows. He took us in while the car was being repaired.

Columbia:

Dr. L. B. Golden can teach us lots about mission work. Besides his own busy pastorate he has developed two thriving missions (North Columbia and South Columbia) and also does a man's job preaching and visiting the Industrial school. And we know he is tireless. We did a week's work in one day arranging for the Columbia edition of the Record.

Hattiesburg:

Helping Immanuel get ready for their new pastor, Jimmy Street, we supplied the pulpit and led in putting on a Record campaign. "Ask the people and they'll subscribe." It worked at Immanuel. Prof. Eure had enlisted a visiting committee and they got results. It works.

Greenville:

Mrs. John D. Davis is W. M. U. literature chairman and plans to try soon to get every Greenville Baptist to read the Record.

During our short stay in Greenville we heard many good things about Dr. McMurry's work.

Leland:

Pastor Westmoreland was happy over the accomplishments of 1935 and more happy over the 1936 outlook. He attributes a part of this to the fact that many of his people subscribe for the Record.

Lyon:

Though absent because of seminary duties, we could detect the fine handiwork of Pastor Wyatt

Convention Board Department

CORRECTION

Dr. J. D. Franks, pastor of the First Church, Columbus, states that members of his church have not promised a larger sum than was contributed last year for Baptist debts in Mississippi, but that a larger number have promised to contribute than contributed last year. Dr. Franks wants to keep the records straight.

Hunter at Lyon. His people promised a Record campaign soon.

Clarksdale:

Though Dr. Boston was sick in bed and the family was busy preparing for moving, we were able to see several Clarksdale people. As ever, "Ask the people and they'll subscribe." Dr. Boston sent his secretary with us and several were glad to subscribe.

WANTED

So popular was the recent special Columbia edition that our supply is exhausted and we have a call for 200 copies. Do us a favor and mail your copy to L. B. Golden, Columbia, if you no longer need it. Thanks.

HERE'S HOPING

Sample copies of this week's issue are being sent to the following churches: Pleasant Hill in Lee County, Vicksburg and Waltersville.

They are hereby invited to subscribe for "Their own Baptist paper."

ABOUT TITHING

Jan. 20, 1936

Dear Brother:

Yours of the 15th received. I am sorry of the delay in answering. You ask of the scripture teaching about the tithe. I don't know that I can tell you all that the scripture teaches in a few words. You will read that Abraham gave a tithe before the law was given. Moses embodied it in the law, and Jesus said He did not come to destroy the law or the prophets but to fulfill them. He relieved us of no moral obligation but showed us how these obligations could be fulfilled. We are not under the law, but under grace, means that we have not a new standard of conduct, only a higher standard, and a new motive that enables us to fulfill it.

The will of the Lord is that we should give at least one-tenth of everything we make to him, the increase of the land and the fruit of the trees. A salaried man is under the same obligation. This means that one-tenth of all our income belongs to God. The cost of making it may be deducted, but not the living expenses while making it. A farmer must give to God one-tenth of all that grows on his place or that he makes out of it in any way. Of course if he has any other income he must tithe that too. He may give this produce itself or he may turn it into money and give the money. This is to be given to the Lord's work or to take care of the poor, not his own family. He may deduct the expense of making it, such as fertilizer, hired labor, etc., this to be taken out of the whole before tithing, and not out of the tithe.

A merchant must give one-tenth of all his profits. He can determine his profits by keeping accounts as everybody ought to do, and taking inventory of his stock. A farmer is to give one-tenth not of what he sells merely, but of what he makes. A salaried man ought to have no difficulty in computing one-tenth of his income. But if he has other incomes beside his salary he must tithe that also.

Hoping this answers your question, I am,

Yours fraternally,

P. I. Lipsey.

HOPE FOR A WORLD REVIVAL

E. K. Cox, Gloster, Miss.

All the great revivals of the past have been local in their extent; they have been limited to certain sections, countries and races. This was because there was not sufficient knowledge of the Bible and the Gospel message to afford in many places a basis for the working of the Holy Spirit. India, China, Africa, most of Europe and South America were largely ignorant of Bible truth. Thanks to that faithful host of unheralded missionaries that is no longer true. For the first time since our Lord went back to glory a world revival comes within the range of possibilities. Joel speaking of the coming of the Holy Spirit said: "Your old men shall dream dreams and your young men shall see visions." You may put me in either class you please but my soul has caught glimpses of such a revival when the world host of sowers shall "come again with rejoicing bringing their sheaves with them."

This is in accord with the bigness of the Gospel plans. There may be some who will say these are idle words, that we have no foundation for such a hope. I answer that everything about the plan of salvation is world-wide. The whole sinning, suffering, sorrowing world lay upon the infinite heart of God as He planned for the cross and its redemptive work. The love that gave His Son was world-wide, and the incarnate Son was the Lamb of God taking away the sin of the world. His commission was a world-encircling commission. Let us read it over and over again till our souls catch the marvelous bigness of it and the world compass of its time-lasting task. Why in the light of these things should a world-revival, blazing in fires lighted by the enduing Spirit, working through a Gospel proclaimed by those with a world-wide commission, be thought illusive or impossible? It ought to be easy to imagine by those who see the risen Christ holding in hands once torn by the nails of Calvary the keys of the boundless future.

I

Our Lord was the one lover of all time big enough of soul to love with an infinite compassion all men of every race and clime. The cross was big enough for the burden of their sins, and the marching orders of His majestic campaign bounded only by the farthest limits of human habitation. John tells us that the uncounted and uncountable host of the redeemed was of "All kindreds and nations and peoples and tongues." Might it not be possible that what God has given to some places and some countries may under the message of His redemptive Gospel come to all the world which He loves and for which Jesus died? Was not the evangelical prophet getting a glance of something like this when he cried: "Shall the earth be made to bring forth in a day, or shall a nation be born at once?" The Bible is the biggest and most optimistic book ever written; it begins with the story of a lost world, and tells of a redemption by a world-loving Redeemer, and it closes in a blaze of glory—with that innumerable company in a new heaven and new earth wherein dwelleth righteousness.

This revival may not begin with us. Listening to the reports which come to us from China, from Brazil, Roumania and Africa, it seems as though God might be working to begin it in some of the lands where the Gospel retains more of its romance, freshness and beauty. It would be a rebuke to our self-complacency for the Holy Spirit to kindle in some of these less favored lands a work which should girdle the globe and restore to those of us who have lost much of the heavenly luster of our holy religion the freshness and vigor that should belong to the followers of Christ. And yet why should we care about that? God will begin where His people are best prepared, and if in those lands where our missionaries have borne the Gospel He finds those whom He can best use, let us rejoice and follow the conquering army.

II

There is a price to pay for such a revival. The

odds, from our human reckoning are great, and the enemy is strong. It will need souls who offer no resistance to the incoming of the Holy Spirit to be used in such an hour. The time is upon us for earnest, importunate and ceaseless prayer.

Perhaps we have enough preachers, secretaries and officials; the demand is for those who are experts in the holy art of intercession, who have learned in some hallowed quietude to become proficient in supplication. The way into this revival is not by monkeying with the machinery, changing leaders or making new plans, but by penitent prayerful hearts burdened and broken for the cause of our Lord, and yearning like Paul with great heaviness and continual sorrow for the souls of men. God works mighty things when He can find His Elijahs, His Daniels, His Pauls, His Careys and His Spurgeons. Such lives are grown in prayer, deep devotion and Christ-like sacrifice. There are no roads easy to the flesh into the favor of God, no short cuts to the endowment of power. Intense longing, passionate prayer, complete self-abandonment to the will of God go to make up the price that mortals pay for this divine fullness.

Our day needs this revival; we wither under the blight of our backslidings, we perish for the breath of God. Only a manifestation of divine power beyond the ordinary will stay our descent into the pit where civilizations die. We have tried many things. Let us try God's way. Daniel says in the ninth chapter: "I set my face unto the Lord God to seek by prayer and supplications and sackcloth and ashes." He means I determined to seek the face of God; I went about it with full purpose; it was my fixed determination to know His favor, His forgiveness and His help.

Daniel went about this as men undertake great enterprises, enter upon great constructive plans, or as an explorer sets his face toward the outlands seeking what lies beyond. He came by prayer and supplication; and such confession, read that great chapter and hear the deep notes of confession running through it like the beat of the ocean tides. We have set our faces toward money, toward the things that men can do. Let us set our faces toward God. In the language of Joel: "Let the ministers of the Lord weep between the porch and the altar," and pray with an importunity that will not be denied. A thousand preachers praying after this sort will mean more than a thousand conferences of men wise only in the wisdom of this world. This God-forgetting age needs something that will make men "Do justly, love mercy, and walk humbly, with thy God," and it can only be wrought in us by a renewing of life worked in us by the Holy Ghost.

III

This revival can only come by the preaching of the full content of the New Testament message. No weak emasculated Christ who is not the eternal Son, the full manifestation of the Father can avail for such a task. The cross must have the place which the Gospel message gives it. "Where His own self bore our sins in His own body on the tree." There must be a teaching about sin that knows all its hideous guilt, its moral deformity and its baneful and eternal fruitage of death. This Gospel must force in the atoning cross and extoll the triumph of the empty sepulchre that once held the body of our Lord and from which He came forth to live forever more.

Any teaching or theology that omits these things is a hideous mockery. To think about a spiritual revival from any other source than the vital complete message of the New Testament is as illusive and unreal as a madman's dream. If the so-called gospel of a merely human Christ, a cross that knows no sacrifice, a grave that still holds the bleaching bones of the man Jesus, this travesty of the Christian faith with a mutilated and unauthoritative Bible is all the hope for the future we doomed to the blackness of despair. However to the virile message of the New Testament belongs the glory of renewing energy.

The most efficient force this world has ever known is the truth the undiluted Gospel given to men in the full measure of its meaning and spirit. It has overcome empires, systems and organizations of evil that seemed impregnable. It was the weapon of the apostles and martyrs, the Reformers and leaders in every great kingdom task. To the wise of this world it is still foolishness, but to those who are saved it is the power of God. It will overcome the opposition which confronts us and conquer now as then; the armor of God is not worn out, neither has the sword of the Spirit lost the keenness of its double edge.

Yes, He can give us a revival in the twentieth century if we are willing to pay the price, not in gold nor silver, not in great temples nor ornate worship, but in humility that puts its face in the dust before God, in prayer like the Jabbok wrestle, the aching heart of Paul, and something at least of the self-surrender under the gray olives of Gethesemane. Pay it in such repentance as will bring honest confession to our lips, and such amendment of life as will cause "judgment to run down as waters and righteousness as a mighty stream."

When these things take place, not all the myrmidons of the pit, nor all the accumulations of evil that have caused humanity down the ages can stay the answer of God, nor check the power of His convicting, renewing and sanctifying Spirit. God is not bankrupt, we have never fully drawn upon His mighty reserves. He has storehouses of grace, reservoirs of divine energy that have never yet been opened. He is not taken by surprise in the ugly forms of sin and flagrant Godlessness about us. He has made provision for every task unto the consummation of the age. All things are now ready, the armaments of God are fully equipped; every weapon with which to beat down the foes of righteousness is to be found in the arsenals of His power. It is not time to wail in despair but to hear the shout of a king in the camp.

—Western Recorder.

—BR—

THE RICHES OF GOD'S GRACE

—O—

Oh God, our God thy grace reveals a way
To justly right the wrongs that we have done;
With love it freely gave thine only Son
To be our one unfailing hope and stay.

Hold thou my hand, dear Lord, else I shall stray
And lose the heavenly race I have begun;
Bereft of this blest hope there is no one
To save; and I would then be Satan's prey.

The blood of Christ can wash deep crimson white,
Far whiter than Mount Hermon's crystal snow
And clothe with holy splendor naught can dim.
Our sinful hearts were in a hopeless plight
Until his love for us did overflow
Crowning us kings to ever reign with him.

—William James Robinson.

Kansas City, Mo.

—BR—

O. H. Richardson of Shannon has been called to Zion Church in Pontotoc County for one-fourth time.

Pastor J. H. Street, as will be seen in his letter on another page, reconsiders and remains at Highland Church, Meridian.

"Habitual drunkard" arrests have increased in Richmond, Va., 240 per cent since the state went into the liquor business.

Pastor Louie D. Newton of Druid Hills Church, Atlanta, Ga., writes: "May I congratulate the Baptists of Mississippi upon having Dr. Henry T. Brookshire come to your fellowship as the new minister at Gulfport. Dr. Brookshire has left one of our strongest pastorates at Elberton, Georgia, where his work was outstanding, both as pastor and preacher. As a member of our State Executive Committee he was a wise counselor and a courageous leader. We regret to lose him in Georgia, but our loss is to be your gain."

THE DOCTRINE OF SALVATION AND SERVICE

—o—

A doctrinal sermon preached by E. R. Henderson, at the centennial meeting of the Zion Association at Mount Pisgah Church in Webster County, Miss., Sept. 27, 1935. Publication in The Baptist Record Doctrine means teaching.

I. The first item of doctrine, or teaching, that logically presents itself is God chose to save.

God was under no obligation whatsoever to save man. Man sinned and forfeited all right to any of God's blessings. He brought destruction and death upon himself. He degraded himself by sin into a hopeless and helpless condition and had no one to blame but himself. Every human being might, according to his evil nature, sink into the deepest depths of sin and shame in this life, and die and suffer forever in a devil's hell, and there would be no demand of justice that God should come to the rescue.

But God did come to the rescue. He created man a free moral agent. Man was free to sin or not to sin. He sinned. God knew he would, and before he had sinned God chose to save. This was a free, sovereign, gracious choice. It was not a choice to save the whole human race, or all of any race. It was a choice to save certain ones from among all the peoples of earth. This selection was based solely and only on God's gracious sovereign will.

The following scriptures will let us into the ways of "Him who worketh all things after the counsel of his own will": Eph. 1:4f, "According as he hath chosen us in him (Christ) before the foundation of the world . . . having predestinated us . . . according to the good pleasure of his will." 2 Thes. 2:13b, "God hath from the beginning chosen you unto salvation through sanctification of the Spirit and belief of the truth." John 6:37a, "All that the Father giveth unto me shall come unto me." John 17:2b, "That he should give eternal life to as many as thou hast given him." Romans 8:29-30, "For whom he did foreknow, he also did predestinate. . . . Moreover whom he did predestinate . . . them he also glorified." Romans 9:20, "Nay, but, O man who art thou that repliest against God? Shall the thing formed say to him that formed why hast thou made me thus?" (Read the whole chapter).

The whole record of God's dealings with man since the fall shows a sovereign gracious selection. When you see this clearly God becomes greater and man less to you. The world's doctrine of salvation which is Satan's doctrine exalts man and belittles God. In essence it defies man. This is "the mystery of iniquity which doth already work." Salvation in some degree and manner by human merit is the form it is taking today. This will head up in the man of sin, the anti-Christ, the false defied man. The doctrine that Christ is enough and not simply necessary has for its corollary the doctrine of election. You cannot think salvation by grace clearly and at the same time deny the doctrine of election.

Not as proof of the doctrine of election, for the Bible is all-sufficient for that, but that you may see I have honored company read the following: J. R. Graves, "If any are saved, it must be because God, in the exercise of his sovereignty, willed, i.e. determined that some should be saved; and these he quickens from their death in trespasses and sins, and gives to them repentance and remission of sins." J. P. Boyce, "God of his own purpose has from eternity determined to save a definite number of mankind as individuals not for or because of any merit or work of theirs, nor of any value to him of them but of his own good pleasure." A. H. Strong, "Election is the eternal act of God, by which in his sovereign pleasure, on account of no foreseen merit in them, he chooses certain out of the number of sinful men to be the recipients of the special grace of his Spirit, and so to be made voluntary partakers of his salvation." Hovey, "The scriptures teach the doctrine of personal election." C. H. Spurgeon, "I know also, that he

has a people, whom he will save, whom by his eternal love he has chosen, and whom by his eternal power he will deliver."

Election is in perfect harmony with personal accountability. Both are taught in the scriptures. So it can be said, every one who goes to hell will have himself only to blame, and every one who goes to heaven will have God only to praise.

II. The second matter that comes up for consideration as we proceed in this discussion is God's method of saving. God made choice to save sinners. This limited him to one method. He could chose to save or not to save so far as the demands of justice were concerned, but when he chose to save sinners he could not choose the method.

Man is guilty and his guilt must be settled. He is dead and must be made alive. Jesus said, "Even so must the Son of man be lifted up." "Ye must be born again." Peter, "None other name whereby we must be saved."

To save the sinner from his guilt, from the penalty of his sins, from the hell he deserves, from the wrath of God that abideth upon him, the guilt must be settled, the penalty must be paid, the hell desert must be endured, God must be propitiated. God alone can do this, and to suffer man's desert he must become man. This is Jesus of Nazareth. The Word of God. "The Word was God," "and the Word became flesh and dwelt among us." He is the God-man. The following scriptures tell us of the great transaction of putting away our sins by the sacrifice of himself: "God sending his own Son in the likeness of sinful flesh and for sin condemned sin in the flesh." "Christ hath redeemed us from the curse of the law being made a curse for us." "Christ died for our sins according to the scriptures, was buried and rose again according to the scriptures." "Who was delivered for our offenses and raised again for our justification." Beloved, do you believe this? Here is peace for your soul.

God brings the sinner to salvation through sanctification of the Spirit and belief of the truth. The Holy Spirit makes the Word of God truth to him. He believes it, he becomes a new creature in Christ Jesus. He passes out of death into life. He becomes a child of God.

III. In the doctrine of service, or good works, we learn that God follows a procedure we are already familiar with. If a farmer wants to harvest cotton on a plot of ground he plants the seed and grows the plants. So when God wants some Christian work done he produces a Christian. "We are created in Christ Jesus unto good works which God hath before ordained we should walk in them."

Jesus tells us what these good works are. These works unto which we are created, and which God before ordained we should walk in them. "Going therefore disciple all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you." And again, "Ye are witnesses of these things." "Ye shall be my witnesses, etc." The work God has to be done in the earth today is to tell out the good news of His only begotten Son. It is the Christian's only task, and the Christian is the only one who can or will or has the privilege of doing it.

The church is God's corporate instrument for performing his works on earth. The church is an assembly of saved people, believers in Christ Jesus, brought together by their mutual love for him, and in loyalty to him bound together after the New Testament pattern. It is to this organization, or organism, God has committed the preaching of his word. It is to the church Jesus speaks when he says, "Going disciple all nations. . . . And lo, I am with you always unto the end of the age." This work is given to no other organization, and the church has no other mission.

In the handiwork of God all about us, what wonderful wisdom we see in the fitness of everything to its purpose! The bird to fly, the fish to swim, the sun to shine, etc. None the less

wonderful is the fitness of his instruments, both individual and corporate, for making manifest the glory of Christ Jesus our Savior and Lord.

These instruments to perform God's works must have power. There is no power in them to do his works. There is no urge or desire in the heart of a Christian to tell others of Christ except it is given him by the Holy Spirit. It is the power of God, the Holy Spirit works in us by his word. Jesus said, "He shall take of mine and show it unto you." And again, "Ye shall receive power when the Holy Spirit is come upon you, and ye shall be my witnesses." On the day of pentecost and afterward till the New Testament was completed the Holy Spirit wrought in his disciples to preach Christ by revealing the things of Christ to them by inspiration, but now he works in us through the written word. The revelation that was finished in apostolic times and is complete for this dispensation. Preacher, if you want power to preach Christ fill your mind and heart with the revealed testimony of that all-blessed One. If you want your church to preach Him, and support by their money others who are preaching Him, fill them up with His word. The Holy Spirit mediates his power today by his written word. If you doubt this, there can be no harm done in trying it out.

Not only does the Holy Spirit work in us to do, not only does he give us power for service, but he guides us by his word what to do and how to do. We are not to depend on "sanctified common sense." David wanted to bring the ark back, who doubts this desire was of God. He tried and failed. Why? Let him tell us, "We sought him not after the due order." Then he tried again and succeeded gloriously, when it was done. "As Moses commanded, according to the word of the Lord." Read all of I Cor. 14 and 15. I heard a woman say once after she had heard a preacher fail utterly to preach the gospel, "I wanted to preach the gospel to that congregation so bad I could hardly keep my seat." I said, "Why didn't you?" She said, "The word says for me not to." Did the Holy Spirit make her want to preach the gospel to that people? Certainly. He had instructed her in the word not to do it in the way she desired to. Suppose a woman wants to lead in public prayer, the desire to pray may be of the Holy Spirit, is she to do it? No. The Holy Spirit through Paul says, "Let the men pray everywhere," that is in church meetings. Suppose a woman sees a great need to teach in a church meeting and feels urged to do so. Is she to do it? No. Paul by the Holy Spirit says again, "I suffer not a woman to teach or usurp authority over man." Read I Timothy 2:8-15. As the Holy Spirit works in us to will and to do of his good pleasure, we are to seek guidance from his word as to what and how we are to do. Did not Moses want to build the Lord a house, but how was he to know what sort of house until the Lord showed him the pattern? "For see saith he that thou make all things according to the pattern showed thee in the mount." When the Holy Spirit works in our hearts to please the Lord, how are we to know what pleasures him except by his word?

What shall we then say to these things? Chosen in Christ Jesus. Brought to the knowledge of Christ Jesus as our Savior and Lord. Created in Christ Jesus unto good works, which God hath before ordained we should walk in them. The Holy Spirit makes us willing workers by working in us to will and to do of his own good pleasure. He leaves us not to work according to our own notions, but guides us inerrantly by his word. May we hear an uncorrupted, full and faithful testimony until we see the glorious appearing of our great God and Savior Jesus Christ. Amen.

—BR—

The Christian Index says: "The Rev. Henry T. Brookshire, one of the outstanding young preachers in Georgia, has resigned the Elberton Church to accept a call to the First Church, Gulfport, Miss. Georgia Baptists regret to lose this able pastor, and heartily commend him to the Mississippi brotherhood."

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
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Our Lottie Moon Offering has gone to \$10,876.19. If yours hasn't been sent in, please do so at your earliest convenience.

—o—

Next week we hope to give a report of the 16 Institutes that have been conducted during January. We will say thus far the attendance has been the best we've ever had.

—o—

1231 Washington,
New Orleans, La.,
Jan. 9, 1936.

Dear Miss Traylor:

Dr. Hamilton informed me the other day that he had received a check from you in payment of the scholarship. I wish to express my appreciation for it. I think of the privileges I have of enjoying and appropriating all the blessings this school affords daily and thank God that through you, Mrs. Rice and the Baptist women of Mississippi He has made it possible for me to remain here. I enjoy greatly all phases of this "new life."

Remember me in your prayers always.

Yours in His service,
Marguerite Parnell.

—o—

THE MESSAGE MUST GO THROUGH

"And I, if I be lifted up . . . will draw all men unto me."—John 12:32.

Remarks of Mrs. W. D. Pye, Chairman of Home Mission Season of Prayer for 1936, in speaking to the report at Southern W. M. U. meeting, Memphis, Tennessee, May 15, 1935. (To be used in the W. M. S. at least a month in advance of the Season of Prayer for Home Missions.)

One morning recently my office assistant said, "I dreamed about you last night." I felt rather flattered for I thought it was a good omen if she could work with me all day and dream about me at night. Then she continued, "I thought you had resigned your work in this state and when I expostulated with you and urged you to reconsider your resignation, you replied, 'But Elma, you do not understand. I am now having to give all my time to the report on Home Missions.'"

As I bring you the plans for the Season of Prayer for Home Missions for 1936 I would not have you believe that the chairman nor any member of the committee had spent all her time in its preparation, but I do assure you that we have spent enough time in its consideration to furnish you with adequate material for preparing and presenting the programs.

An expert journalist once said in my hearing that the proper heading for a newspaper article or the title for a book should never contain more than five words, less if possible. In presenting this report we call your attention to the fact that the title suggested for the programs is "Christ Uplifted in the Homeland." It is journalistically correct in that it contains five words and is more or less descriptive of that beautiful utterance of Jesus when he said: "And I, if I be lifted up . . . will draw all men unto me."

In these programs for five days your committee has sought to demonstrate to each individual member that by "Lifting Up the Eyes and Looking" on Monday, "Lifting Up the Voice and Praying" on Tuesday, "Lifting Up the Feet and Going" on Wednesday, "Lifting Up the Hands and Giving" on Thursday, "Lifting Up the Heart and Praising" on Friday, she will truly be lifting

Jesus up before the multitudes in the homeland who do not know Him.

As the committee thought about these multitudes in the home mission fields, the fact was brought to our minds that there should be a book for study purposes to create the right atmosphere before the observance of the programs. We believe that God guided in every step as we prepared the report, for we sought His divine guidance individually and collectively as we worked together. But if there is one phase of the report in which He guided us above any other, we believe that it was in the selection of the title and the outline for the book. As one member prayed and meditated one day, seeking some inspiration for the book, there came these words as clearly as though they were spoken aloud, "Who Is My Neighbor?" A Bible lying close at hand was opened and Luke 10:25-37 was read. Almost instantly the entire outline for the five chapters separated themselves from other portions of the Scripture and a memorandum was made of this outline as follows: Chapter 1, "From Jerusalem to Jericho," a discussion of people among whom the Home Mission Board works, how they come to America, racial background, etc.; Chapter 2, "A Certain Priest and Likewise a Levite," which will remind us of opportunities for mission work which we are passing by; Chapter 3, "The Compassionate Samaritan," which will be a discussion of the opportunities which we are embracing; Chapter 4, "Two Pence," which will emphasize the offering; and Chapter 5, "Go and Do Likewise," which will seek to place the individual responsibility upon each member who studies the book.

The manuscript for this book was prepared by Mrs. A. L. Aulick of Oklahoma. Woman's Missionary Union will publish the book, one free copy of which will be given to each W. M. S. and Y. W. A.

The third main feature of the report is the offering. We recommend that the goal for the offering shall be \$105,000.00. This offering will be distributed along similar lines of the offering last March, with a few items omitted where the need has already been met and some adjustments and additions made to the remaining items. The committee pleads with you to put forth every effort that is humanly possible to bring this offering up to the suggested goal.

Not all of us have been privileged to visit every field in which the Home Mission Board operates. Some of us perhaps have never visited any field. But any one who holds an office in a Southwide, State, District or Associational W. M. U. has doubtless come across many situations and conditions where we need to do mission work in the homeland if only there was enough money to embrace these opportunities. If there was time or space I could tell you of several instances which have come under my personal observation during these years I have traveled about this Southern Baptist territory of ours: There was the Mexican family whose sole dependence for outside contact either spiritually or materially was a bright-faced little son who knew the English language; a mountain woman who, when the missionary suggested certain things she could secure for a sick child the next time she went to a nearby town, said, "Why, I ain't been to town for nigh onto twelve years"; a Negro maid who was given a copy of Home and Foreign Fields by the white woman for whom she worked and who, with her friends, literally wore the copy of the magazine out as they read over

and over the stories of Joseph Booker and other leaders of their race which were chronicled in the magazine; a Jewish man who, when we invited him to a demonstration of the Passover put on in our church by two Christian Jews, replied with dignity, "Why should I go to see something in pageant form which I actually observe each year in my own home?"; A Chinese boy living in a small town behind the Mississippi River levee who sold garlic in his father's little store to get money to attend an R. A. Camp in his state where he had heard that the Christ spoken of in the local Baptist Sunday school would be lifted up before the boys who were present. These and many other stories could be told of opportunities for home mission work which exist in this lovely Southland of ours.

In the gray dawn of an October morning last year I was returning home from a trip to the far western edge of our state. I had ridden all night in a Pullman which had been sidetracked in the Rock Island yards at 4 a. m. About 6 o'clock I descended the steps of the car to find that a long freight train on its way from Memphis to Oklahoma City was pulling through the yards and I had to wait some moments for it to pass before I could go into the station. An aged Negro porter was standing beside the car so I began to talk to him while I was waiting. Said he, "I've just been watching de white ladies hop off de freight train." I knew something of the seriousness of the transient situation but never-the-less I exclaimed in astonishment, "White ladies hopping off the freight train." "Oh, yes," he replied, "there must hab been at least a dozen hoppin' of fust one side and den de other." After a moments silence he continued, "I says things mus be in a bad way in our country when de white ladies has to take to ridin' de rods."

I echoed his remark in my heart. Things are in a bad in our country. Communism is knocking at our doors. Crime is rampant on every hand. Dishonesty exists in high places. Under such conditions as these it is to the Home Mission Board that we look for leadership as we lift Christ up in our own, dear country, for only the shed blood of Jesus can make us clean.

A few weeks ago I listened in on an hour's broadcast over a nation-wide hook-up arranged by the American Telegraph and Telephone Company in celebration of the fiftieth anniversary of the invention of the telephone. The fortunes of my family have been strangely interwoven with that of the telephone company so I was eager to hear the program. The first speaker on the program made the statement that certain groups of people had adopted various slogans which had come to be the compelling motive of their lives. During the recent World War the soldiers' slogan was, "They shall not pass." The actors' slogan is, "The play must go on." But the slogan which is the compelling motive in the lives of the thousands of employees of the telephone company is, "The message must go through." Then the speaker went on to relate incident after incident where certain employees of the company had laid down their lives in times of great disaster that telephone service might be resumed so that messages could flash back and forth across our country.

After this speaker had finished his address, Mr. Walter Gifford, President of the American Telegraph and Telephone Company, spoke for a few moments. He mentioned the hundreds of

(Continued on page 13)

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EAST MISSISSIPPI DEPARTMENT

By R. L. BRELAND

Which Serve?

Recently I heard the following story of one preacher's experience. Did it ever occur to you? The preacher says:

"It was a sleety, cold Sunday morning. But the church was cozy and warm. I went to the church ready for service. I looked around, and many of my deacons were not there. I looked again, some of the Sunday school teachers were not on hand. I missed many of the business men. Public school teachers were absent. The banker and postmaster were not there. Just a few of the very faithful had come in. I considered that the weather was too cold and the brethren and sisters could not be out on such a bad day. I preached my sermon and went home.

Monday morning following was a still worse day. It was colder, the ice and sleet were deeper and more dangerous to travel. Thinking of my experience of the day before when the members could not get out to church because of bad weather, I said to myself that no kind of business would be going on such a day as this. It was necessary for me to go down town pretty early morning, and lo! and behold! business was running as usual. The postmaster, the banker, the merchants, the teachers in the school were all in their places and on time. I was amazed to find them so, since my experience of the day before at church.

Then I began to think: is it possible that people will run from weather on Sunday that they brave without a tremor during the week? Is it possible that we will do more and brave more for our own selfish material affairs than we will for the affairs of God's kingdom? Well, it seems that such is the case. I wonder if we love God much anyway. From the way most of us treat His work it seems that our love

for our Lord is very weak, cannot brave the cold for it."

—O—

The North Central Mississippi Baptist Bible Study Union met with Central Baptist Church, Grenada, Monday, Jan. 20th. We studied the first five chapters in Matthew. Rev. C. E. Patch, the new pastor of First Baptist Church, Grenada, preached a strong doctrinal sermon on Salvation. All were pleased with his discourse. The following brethren were present: C. E. Patch, E. R. Henderson, R. B. Patterson, Geo. N. Eddy, L. J. Crumby, J. W. Hicks, Roscoe Hicks, C. H. Ellard, J. F. Hartley, Joel Dorroh, Jesse Dorroh, J. L. Bridges, N. B. Saucier, R. L. Breland. The ladies of the church furnished another good lunch. A month ago I stated that the 4-H Club fed us, but I apologize—it was the ladies of Central Church who fed us, over at the school building. Pardon, ladies. We had two lady visitors away from town: Mesdames Joel and Jesse Dorroh.

Fellowship Baptist Church, Bellfontaine, Webster County, recently licensed brother George N. Eddy to preach. He gives promise of good service.

The new pastor of First Baptist Church, Grenada, seems to be getting hold of the work in a splendid way. His members tell me that they like him very much. May he do a good work in these parts.

From the Neshoba Democrat, published at Philadelphia, Miss., I take the following bits of news: "Rev. L. E. Nicholson, Baptist minister of Laurel, has recently moved to Philadelphia and will be pastor of the Baptist Church at Deemer. He is a graduate of Mississippi College, Clinton. Rev. J. E. McCraw, of Newton, brother of Attorney A. B. McCraw, of this city, has recently moved here and will be engaged in church work in this county. He is a graduate of Mississippi College, Clinton."

Brother Glen Smith, of Neshoba County, was recently licensed to preach by Bethesda Baptist Church. He is now in Clarke College, Newton, preparing for his work.

In the papers I read: "Rev. J. C. Richardson, pastor of Poplarville Baptist Church, has accepted a call to the Bay Springs Baptist Church."

I read another item: "A proposal to prohibit the sale and transportation of light wine and beer in Newton County will be voted on in a special election Friday, January 31st." And out it will go. Let others follow suit.

Brother Glen Smith reports that Clarke Memorial College, Newton, is having one of its best sessions this year. Some 20 young preachers are studying there. This college is worthwhile.

—BR—

SHUBUTA

—O—

Reverend J. M. Phillips and family, of Shubuta, were most generously and lovingly remembered at the Christmas-time. The W. M. U. of the Shubuta church which he had pastored twice in the nearly fifty years of his active ministry, as has been their custom for several years sent a love gift of five dollars; also

a beautiful linen cloth for their dining table. So sweet of the dear people!

Another love gift was a box containing 'most everything good to eat and some extras added. This box was sent by the Lyon W. M. S. Several years ago these ladies wrote headquarters for the name of an old preacher and his wife whom they might adopt as their very own. Miss Lackey sent them the name of J. M. Phillips of Shubuta. Since that time they remember him and his wife, sometimes on birthdays, sometimes at Thanksgiving, and always at Christmas. Once in a while a letter comes from one of them inquiring how they are.

This old preacher and his family are profoundly grateful to these two societies.

—BR—

RESIGNS BUT KEEPS BUSY

—O—

I have resigned as pastor of the church at Fernwood after five happy years of service with these good people. During this time our membership has more than doubled. We have built four nice Sunday school rooms and enlarged another, we have put new runners on the isles of the church and made other minor improvements. We have a good Sunday school and B. T. U. We have a good W. M. S. with most of the auxiliaries in which Mrs. Carter has worked with great pleasure.

Our church is out of debt and we feel that the past year has been the best year of the five, this is a half-time church and we feel that the responsibility is heavier than we are able to bear, so we are getting out that young people may come in and take up the work and carry on in a greater way than we are able to do.

We are genuinely interested in the work and are praying that the Lord may send the right man to be pastor.

When we left the Orphanage 8 years ago we thought that our active work in the kingdom was at an end, but after a few months rest the Lord opened up work in the pastorate at Glading and Gum Grove, and one year as business manager at Clarke College, and five years at Fernwood, so we have been busy all the while. We are trusting that the Lord may have something for us to do as long as we live.

We are greatly enjoying the Record week by week, and feel that we would be lost without it.

With cordial good wishes for our many friends, and the Baptist Record, I am

J. R. Carter.

—BR—

NEED FOR LAYMEN ORGANIZATION IN OUR CHURCHES

F. C. Wilcoxon

—O—

I wish to divide the discussion of my subject into four major divisions for our convenience:

First: The contribution Laymen have made to Christianity.

Second: Reasons why Laymen are lost to the church.

Third: Is there need of Lay Brotherhood organization in the church today?

Fourth: A few practical projects that Laymen can do for and in the church program.

I. The most vital and fruitful periods in the history of the Christian church have been those in which laymen have most vividly realized and most earnestly sought to discharge their responsibility to propagate the Christian faith, and this fact of laymen's aid to the spreading of the new gospel is most impressively illustrated in the early Christians and every chapter of the Acts of the Apostles bear witness to the work of these earnest laymen. Every convert in the early days was a witness for his Lord.

Secondly, the period of the reformation constitutes another illustration of the vitalizing influence exerted by the laymen in the activity as well as the spiritual life of the church.

Thirdly, the Evangelical Revival of the Eighteenth Century also is an inspiring exhibition of the providential mission and boundless possibilities of lay responsibility and effort.

Fourthly, other illustrations in modern times as well as in the distant past might be added to what a factor laymen have been in making possible the creative periods in the life of the church — for example, movements such as the Modern Missionary Movement — William Cary, the Sunday School — Robert Raikes, the Student Volunteer Movement — John R. Mott, and now maybe the coming Lay Movement in all our denominations and churches.

Throughout the centuries, the recognition and acceptance on the part of the laymen of their responsibility for the extension of the Kingdom of God affords a convincing demonstration of the priesthood of co-partnership of all true Christian believers. Once accepted into the Christian community, the Christian finds himself a member of a brotherhood where all are on an equal in the service of a common Master and Lord, and any theory which separates the clergy from the laity results in practically surrendering to the clergy the highest form of

(Continued on page 16)

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**SLOAN'S
LINIMENT**

Sunday School Lesson

Prepared by
L. BRACEY CAMPBELL

Lesson for February 2 JESUS FINDS FRIENDS AND FISHERS OF MEN

Introduction. The setting.

Jesus had come down to Capernaum from Nazareth after the incident of His sermon in the Nazareth synagogue. Then followed a period of labors in Capernaum, of exactly what length we may not know, apparently for some time, since Luke says (5:31) "He was teaching them on the sabbaths." (Plural) The remainder of chapter 4 is taken up with a recital of His labors in Capernaum, down to verse 44. Here a period of labor is summarized in the words, "He was preaching in the synagogues of Galilee."

Now, it is thought by some careful students that the leading event of this lesson took place before the preaching tour summarized in this verse. So we see our Master here preparing for the launching upon a larger scale of His work. He is about to submit to His followers an acted parable in which He means to teach for all time how He chooses, uses, assigns, and rewards His servants.

I. Jesus Finds His Fishermen.

Our Lord was preaching the gospel of the kingdom. That has always been attractive. People will hear it wherever it is preached. Here in Capernaum He was preaching it to the poor in spirit, the burdened and sin-oppressed, and they thronged Him. One day while He was teaching the multitudes, they pressed down from the hillside and hemmed Him in by the shore of the lake. Of course He could have escaped from them to higher land, if that had been His desire; but He is about to perform a demonstration in the midst of them, and it suited His purpose to allow the thronging numbers to crowd down before Him and upon each side of Him. He allowed this thronging of Him to occur exactly so that Simon's fishing boat should be near Him. The crews of both boats were washing their nets, but He got into Simon's boat, stopping Simon from what he was doing that he might engage now in the work for which God had designed him.

Jesus found in Simon a man who was busy, and thus it is always with His calls to service. Crippled men He sometimes called to Him, and physically blind, and ignorant. Enumerate all the sorts of undesirables you can think of and you can find an example of one or more such whom Jesus has called and made great, except one. If, in the Bible story or outside of it, there is record of one lazy, trifling fellow whom even God has been able to make a useful man of, I do not now recall it. He found Simon a busy man, stopped him from doing what he was engaged in, and said to him, "Come, I need you and yours."

II. Jesus Uses His Fishermen and Theirs.

He took Simon not only, but Simon's property as well. It is ever thus. An old country deacon was accustomed to say to the writer long ago, "When the Lord got me, He got all I had along with me. When I was converted, my pocketbook was converted, too." Simon, the Lord had need of you and yours. He needs Simon, Simon's boat, and all that is Simon's.

Are you willing for the Lord to have you? Do you own something which you are not willing for the Lord to have? Be sure of this: the Lord wants the very thing you would withhold from Him, and that because it is so nearly of a piece with you. He sees very clearly how often a man belongs to the things that he possesses far more really than the things belong to him. Your business, eh? Does it control you, body and soul? Does it really enslave you, whether sleeping or waking? Yes? Well, you had better turn it over to the uses of Jesus.

Is it not wonderful what uses he can put things to for the building of the Kingdom? Shamgar's oxgoad? Moses' staff? David's sling? Simon's boat? The lad's lunch in the desert? Dorcas' needle? I know a preacher in Mississippi who had a little farm years ago. He gave himself, uneducated, and that farm, to his Lord. His Lord lent him the farm as an education fund, and today that preacher heralds Jesus from the pulpit of the largest church in south Mississippi. Simon, will you allow your Lord to have you and yours?

III. Jesus Assigns His Fishermen Their Fishing Grounds.

He asked Simon "To put out a little from the land." He did not relieve Simon of his boat. He allowed Simon to keep the boat and use it for Him. He may do that in another case, or He may do differently. He is Lord whom no one of His servants should presume to control either in His person or His property. Later He said to Simon, "Put out into the deep and let down your nets for a draught." Here again he is asserting His right to say where His servant is to use that which belongs to him, and this not only, but particularly here, He is assigning His servants to a field of labor.

All the world is His field, and in that field He finds every one of His servants a place, a field, of labor. You think you are without a field? Maybe you are simply without the one you want. The writer of this lesson might wish to be at work for the Lord elsewhere than in his present field. Does that prove He is not in the field where the Lord wants Him? If you have tried to go to work for the Lord in Texas, Florida, or elsewhere, and the Lord hindered you, might that not be because He wants you to remain just where you are?

Black Bill Rogers of Crystal Springs, long-time friend and brotherly adviser of the writer said to him once, "If you find yourself starving in a place, take care to be sure you are where the Lord wants you. Then, if you starve, it is be-

cause the Lord needs a preacher to starve there, yes, needs you to starve there. Starvation there is then the death by which you are to glorify the Lord in that place." This is a hard saying, can we bear it?

How many a woman has sighed for a field in which to labor for the Lord, and neglected the child of her bosom while she sighed! How many a young man or young woman has wanted to witness for Jesus across the sea, and neglected to speak to the unsaved boys and girls living in the same block or on the adjoining farm. He that cast you down into His field hurled you into the midst of white harvests where your every day of labor may be made to count for Him. Will you let the days go by while you dream of a place which you think fits your particular temperament and preparation, until the day is done and the darkness comes and sounds your summons home?

IV. Jesus Rewards His Fishermen.

Jesus determined the measure of His workman's success. "When they had done this" (Let down their nets) "they inclosed a great multitude of fishes." The multitude of fishes was a matter of the Lord's arrangement. Simon had toiled all night and taken nothing, in spite of the fact that the conditions under which he had plied his fisherman's business were in every aspect more promising than those under which the Lord sent him to labor. The morning hours were no season of the day in which to fish. Simon knew this, and had quit precisely because any fisherman on Lake Galilee knew it was quitting time. Fishermen on the lake went home in the morning. Again, the deep water was no place to catch fish. The fish of the lake feed in the shallows, and it is there they must be sought.

But the fisherman heard the command of his Lord and heeded it. "At thy word I will let down the nets." Simon was the sort of a fisherman whom his Lord delights to honor. "I am going to do what you direct me to, Lord, even if I do know better." Give the Lord a few men like that, and presently men will be speaking of them as "These that have turned the world upside down" (Acts 17:6). So the multitude of fishes was the Lord's doing. Had he willed it differently as to the outcome of the casts of the nets, that would have been his business.



PARKER'S HAIR BALSAM
Removes Dandruff—Stops Hair Falling
Imparts Color and
Beauty to Gray and Faded Hair
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STANBACK acts fast! Soothes crazed nerves and relieves the meanest headache in a few minutes. STANBACK is Nature's Friend, because it leaves no unpleasant after-effect. You will marvel at the difference a "Balanced Prescription" can make in easing headache, neuralgia, aching joints, muscles and periodic pains due to inorganic causes. At all drug stores. Trial size 10c. Economy size 25c.

Have you done your best for the Lord somewhere? Will you leave results with Him? But you saw no result worth your labor? Did you go to that field because you heard the voice of the Lord's command? Will you be bold enough to say He sent you to fruitless labor? Oh! You can not see any result? Brother, sister, there are a lot of things, real things, important things, deep-down things, eternal things, you cannot see.

MRS. JOSEPHINE McINTOSH

Mrs. Josephine Hooper McIntosh died in Collins, Miss., Jan. 2, 1936. In eleven more days she would have been ninety-one years old. She joined the Baptist Church when fifteen years old thus giving to her Lord more than seventy-five years of devoted, consecrated service. She had laid up treasures in the bank of Heaven and her eternal rewards are now exceedingly great and precious.

Since the death of her husband in 1916 she has divided her time, spending the winter months with her step-children in Collins, and the summer months with a niece in Ackerman. She had been a regular reader of the Baptist Record during all these years and looked forward to its coming every week. She may miss its weekly visits in Heaven but there are many other joys there to take its place. Aunt Jo will be greatly missed by her family and great host of friends. Due to the absence of her pastor from the town her funeral services were conducted by the Presbyterian and Methodist pastors.

Her niece,
Necie Wilson.

Flash: The Baptist Hospital's staff of nurses and doctors did everything humanly possible to save the little boy who was kicked by a mule. We take it as the will of God that the little ten year old fellow should go.—W. E. Farr, Supt., Baptist Orphanage.

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Neglect Minor
THROAT
IRRITATION

DON'T take chances. Rub on soothing, warming Musterole. Relief generally follows.

Musterole gets such marvelous results because it's NOT just a salve. It's a "counter-irritant"—easing, warming, stimulating and penetrating—helpful in drawing out local congestion and pain.

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MUSTEROLE
BETTER THAN A MUSTARD PLASTER
MADE IN U.S.A.



KAGAWA TO SPEAK AT
SOUTHERN SEMINARY

By Don Norman

"We cannot doubt that the blood of the Cross is the purest and most precious blood ever shed in all history. This is the blood which is to save mankind, to redeem sinners, and make the human race into children of God. The world has seen much shedding of blood, blood shed for private advantage, or to satisfy selfish desires. But the blood which Christ shed was to save mankind. This blood is life itself."

This statement from Dr. Toyohiko Kagawa, world renowned Japanese Christian who is to speak twice daily at the Southern Baptist Theological Seminary, March 9-13, gives an insight into the heart of the man and his message for America. He is, first and foremost, a flaming evangel of Christ, born again himself through the redemptive power of Christ's blood. He is bitterly opposed to the selfish exploitation of the underprivileged. Having himself suffered with them—in the slums of Shinkawa and in prison on their behalf—he is zealous in seeking to secure for them their rights as human beings. He denounces war, as a divisive principle in a world designed for unity. And he sees the only possible way of mankind's achieving that unity—in the blood of Christ, as "children of God."

In addition to Dr. Kagawa's ten addresses, there is another treat in store for those who attend the Annual Seminary Conference this year. Dr. Kenneth Scott Latourette, Professor of Missions and Oriental Religions at Yale University, will deliver a series of addresses concerning world missions, as spokesman of the International Missionary Council. The Seminary will thus become the sounding board of this most influential of conservative missionary organizations, in the presentation of findings which will be of far-reaching significance for the ongoing of Christian missions in our changing world order.

Kagawa Will Impress

It was my privilege to have a private interview with Dr. Kagawa early one morning in Birmingham, Ala., and later in the same day to hear him speak twice before the Southwide Baptist Training Union Conference.

Small of stature, his half-blind

eyes hidden behind thick-lensed glasses, the distinguished leader from the Orient impresses one with the largeness of his outlook and the keenness of his insight into world problems. He talks rapidly and with a slight accent, but is easily understood if one is not too far from him. He pronounces his name differently from the way most of us have been doing. It is Kah'-gah-wah, accented on the first syllable.

Unassuming, courteous, polished and cordial almost to a fault, Dr. Kagawa gives no hint of the prominence attached to his name not only in his native Japan, but throughout the civilized world. His modesty is seen in an answer to my question concerning the number of his books—they have been variously estimated at from fifty to one hundred. "I don't know," he said, "but if you include pamphlets of 150 to 190 pages, there are a good many." Dr.

C. C. Cunningham, vice-president of Kansas City (Kan.) Baptist Theological Seminary and Dr. Kagawa's traveling companion on his seven-month speaking tour through this country, said that a reliable estimate places the total at ninety-seven—the last of which was completed on his voyage to America and mailed back to Japan for publication when his ship docked in San Francisco.

Dr. Kagawa sees nothing to indicate fundamental ill-fooling between the United States and Japan, and predicts no war between the two countries. "Your own country," he says, "is too big a customer of ours, and we have no reason otherwise to disagree." He repudiates war, and declares that Japan's policy in China is dictated by a militaristic minority. On a visit to China he personally apologized to a group of Chinese Christians, "my brothers," for the wrong done them by his nation.

Dr. Kagawa says that his life objective is furtherance of Christianity and the effort to better the economic status of the average man through the cooperative societies, for which he is widely known. The cooperative plan, while subject to many local changes and conditions, contemplates distribution of necessities on a cooperative basis with ample regulation, preferably under impartial government. Of the many forms of cooperatives needed, the first, he says, is the basic store—the consumers' cooperative—and the second is the producers' cooperative. Behind the entire picture, Dr. Kagawa emphasizes, must be that actual brotherly love which makes the system both practical and successful. He is commissioned by the Japanese government to make a study, during his stay in this country, of medical cooperatives.

Although at first hounded by the Japanese government because of his efforts on behalf of the laborers, peasants, and other under-privileged groups in Japan, Dr. Kagawa is now regarded by the government as its strongest bulwark against Russian Communism. This movement, with its creation of class hatred, its appeal to force, its materialistic interpretation of life and its anti-religious propaganda, strikes at the

heart of the program that Kagawa lives by and would die for.

This many-sided little man from the Orient will make a never-to-be forgotten impression on our people. Much more could be added to the above. The Seminary expects capacity crowds at every session, and is installing an amplifying system to take care of overflow groups. If you plan to attend the Annual Ministers' Conference, March 9-13, and want accommodations provided for you, write to Mr. W. S. Bullard at once.

—BR—

"The Declaration of Independence states that all men are born equal, I believe."

"Something of the sort."

"Then why should you hold yourself aloof and assume to be so superior to everyone else?"

"You poor sap, I'm descended from one of its signers."—Ex.

—BR—

M. C. MINISTERIAL ASSOCIATION

—O—

Closing out this semester's work, we are glad to report the best missionary work that this association has ever done. It seems that our students have found a new zeal for work, and a greater passion for the lost. The Lord is blessing our work and saving souls through our messages.

There is a secret to our success, but I will let you on to it, "We first gave ourselves to the Lord," then we realized that "We are not our own, but have been bought with a price." Wishing to follow the command of our Lord and Master, "Go preach—and teach—in my name." The faithful and efficient W. M. U. ladies of Clinton came to our rescue and is furnishing us transportation to the various mission stations in Jackson.

We are opening up five new mission stations in and about Jackson. This will give us a greater opportunity in reaching the lost. Young man if you feel the voice of the Lord calling you to definite messenger service, I know of no greater place to start than here at Mississippi College and our mission field. Hear the words of Jesus as he says, "The harvest is truly plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Surrender your life and "Come follow me."

Sunday, January 12, 1936, there were 25 boys taking advantage of the opportunities and visited four places in Vicksburg, and six places in Jackson. There were 18 regular pastors on their fields of work. Truly we are workers for Christ. Pray for us.

M. C. Waldrup, Reporter.

—BR—

FOOLISH SPENDING

—O—

Why are so many people working for the W. P. A.? It is on account of Foolish Spending.

I want to say Amen to brother Farr's instructions to preach. There

RED EYES Quickly cleared up after reading, sewing or driving. Dickey's Old Reliable Eye Wash has given painless, prompt relief for 60 years. Price 25c. DICKEY DRUG CO., Bristol, VA.

are a lot of good things in the Baptist Record, enough I hope to cover up the bad. I think it was December 5th edition I turned to read brother Posey's teachings in the Sunday school and what did I find—hunt up the Record and you will see where a professor in Jackson, Tenn., was sympathizing very much with the negroes of the South. In some instances he was right, but in most he was wrong.

I am glad to know that some of our pastors are getting their eyes open as brother Thomas F. Stroud. I notice that he says there are 450 pastors out of employment in the State of Mississippi and it is on account of so many preachers monopolizing the entire state.

Brother Lipsey, don't you really think that we better adopt the Methodist's plan of controlling pastors?

Why is it that a preacher claimed to be called of God would drop his work and go to working for the W. P. A.?

I am sorry you say the people are failing to renew their subscriptions. I heard one good brother say on account of the piece from Jackson, Tenn., that he was through with the Baptist Record. I hope he will reconsider. —Reader.

Don't Guess But Know

Whether the "Pain"
Remedy You Use
is SAFE?

Don't Entrust Your
Own or Your Family's
Well-Being to Unknown
Preparations

THE person to ask whether the preparation you or your family are taking for the relief of headaches is SAFE to use regularly is your family doctor. Ask him particularly about Genuine BAYER ASPIRIN.

He will tell you that before the discovery of Bayer Aspirin most "pain" remedies were advised against by physicians as bad for the stomach and, often, for the heart. Which is food for thought if you seek quick, safe relief.

Scientists rate Bayer Aspirin among the fastest methods yet discovered for the relief of headaches and the pains of rheumatism, neuritis and neuralgia. And the experience of millions of users has proved it safe for the average person to use regularly. In your own interest remember this.

You can get Genuine Bayer Aspirin at any drug store—simply by asking for it by its full name, BAYER ASPIRIN. Make it a point to do this—and see that you get what you want.

Bayer Aspirin



The Children's Circle

MRS. P. I. LIPSEY

My dear children:

I have been thinking for some time of a change in our part of our work. It has been our habit for several years to send part of the money that comes to our circle for the use of a student in the Baptist Bible Institute. We began in 1928 with Miss Gladys Andrews of Summit, Miss., who had been the year before a valued worker in Mississippi State Baptist activity: I mean, she traveled in our state, holding meetings for our woman's work. She became our "B. B. I. girl," and for several years we sent her a scholarship fund of \$160.00 each year. She graduated in 1930 and not a great while afterwards was married to a young Baptist preacher. Afterwards, we had Miss Vera Martin, and of late years have helped brother Theodore Cormier. He is a fine young missionary to his own people, and an earnest Christian. We have enjoyed helping him since January 1934, when he was a student at the Baptist Bible Institute. But he was not a Mississippian, and for some time has not been connected with the B. B. I. and those are the two things that we would like to have true of those to whom we Mississippians give a special contribution. So when I sent brother Cormier our Christmas gift, I told him that his would probably be our last gift. I told him, too, how sorry we were to part with him, and how we esteemed him and his work, but it was thought best to make a change in this part of our giving. I have been looking through some of the bound volumes of the Baptist Record for the history of the Children's Circle, and it seems to me that it will be a good thing for us to adopt the plan that we used for helping Miss Gladys, that is that we decide to establish a scholarship of \$160 for a Mississippi "B. B. I. girl," beginning her course at the Baptist Bible Institute next September. Then we can begin to get up this money this very first month of the year, and perhaps we will have half of it ready by September. Eighty dollars is a good deal for us to give each session, will have to give \$10.00 a month, but that is not so very much more than we have been giving to brother Cormier this past year — somewhat larger, but we don't want to stand still, do we? I will increase my gift each month a little, and perhaps some of you can do so, too. But we have so many Baptist children in Mississippi that new members of our circle ought to be secured who would help us monthly in this new work. In the meantime, we will keep our eyes and ears open for this new B. B. I. girl, and I hope we will have the best ever, when next September comes. I hope you will like this plan which has been the result of thought and prayer.

Not a single comment on the letters this week! No time, no room left.

With love from,
Mrs. Lipsey.

Scripture Lesson Deuteronomy

Deuteronomy is the fifth book of the Bible, the last of the five which are called the pentateuch, it also was written by Moses. It is a review by Moses of the travels of the Israelites, showing them the mercy and loving kindness of the Lord in caring for them. He also goes over the law again with them. If we will read Deuteronomy closely we will find some wonderful messages. In Deut. 4:2, he tells us not to take from nor add to the words of the Bible, just as in Rev. 22:19. God wants us to take His word just as He gives it. Another great message

is in chapter six, seventh verse, about teaching children, showing that this is our duty: to teach God's word to children.

Moses rehearses the law for the benefit of the younger generation, who were not there at the time the laws were given to Moses, with such power and solemnity on Mt. Sinai, so God wanted it impressed on the young who were soon to enter into Canaan. Moses fled with the people to obey to the law and God. To obey God is the leading thought in Deuteronomy.

The book of law was delivered unto the sons of Levi and put in the ark of the covenant which they bore as the Israelites traveled from place to place. They were now in the land of Moab, east of the river Jordan.

God forbade them meddling with Edom, Moab or Ammon, yet they had trouble with them at different times.

By this review given in Deuteronomy, we can more clearly understand the foregoing books. We find in chapter 31 that God chose Joshua as leader to take the place of Moses, when he died, was not Joshua chosen on account of his faith and courage? We remember him as one of the faithful spies, he helped Moses all along with his work. Moses was different from other prophets, or leaders, for God had talked to him as though face to face. Deut. 34:10. An important verse is "Thou shalt keep the commandments of the Lord thy God to walk in his way, and to fear him Deut. 8:6 Moses died on Mt. _____ and was buried by the Lord.

He was _____ years old when he died.

When he was up on Mt. _____ to get the laws, he neither ate or drank for _____ days.

How many tables of stone were used by Moses? What chapter tells of Moses' death?

Bible Study of Leviticus

1. Aaron was the first high priest.
2. The laws were given on Mount Sinai.
3. The trumpets were made of rams' horn.
4. When Aaron had the offerings ready fire came from heaven and consumed them.
5. Two of Aaron's sons, Nadab and Amihu were consumed because they offered strange fire.

Fannie Mae Henley.

Smithville, Miss.,
Jan. 19, 1936.

Dear Mrs. Lipsey:

I am sending club dues for November and December of 1935. I am sorry to be so late.

Santa was nice to me. I got a Shirley Temple doll, a week-end case for her clothes, a purse and books. I received lots of gifts too. I like to read what the other children received. I'm sure the children at the Baptist Home had a pleasant Christmas.

I'm looking forward to Valentine Day. My birthday is in February, too.

Lots of love to you and the children.

Virginia Lane Schumpert

Santa is a mighty nice person, isn't he, Virginia? We had a whole room full of presents, but there was nearly a room full to divide them with. (This is an exaggeration.) Mighty glad to have the money.

Star, Miss.

Dear Mrs. Lipsey and Circle Friends:

I am keeping my promise to tell you about my Christmas.

Carolyn and her mother and daddy came the Sunday before Christ-

mas and helped fix my Christmas tree. We put all my presents on the tree as well as those for Carolyn and the others. I could hardly wait till the time to take the presents off as I had so many and had not seen any of them.

On Christmas the presents were taken off as we all sat around the fire. As my brother gave out the presents we opened each one, and here is what I had: A watch, two ties, three pair socks, a book, a box of all kinds of good things to eat, an individual cream and sugar set, a tray, glass plate, 3 big sticks of candy, a handkerchief, a dollar bill and several Christmas cards along with a big bag of pecans.

I hope you and all of my circle friends had as happy a Christmas as I did. Old Santa was mighty good to Carolyn also.

I have secured another member for J. L. Club No. 16. Her name is Berryline Stuckey who lives near me. I hope to have others to join us. I am enclosing 30c dues for January.

Love to all,
Ernest Clark.

We are so glad Beryline as a member of your club, Ernest. She has written to us and sent some money, too, some time ago. Tell her I've not taken her name off my book. That surely was a fine Christmas!

Bay Springs, Miss.,
Jan. 18, 1936.

Mrs. P. I. Lipsey,
Dear Mrs. Lipsey:

Did you have a merry Christmas? I did, in spite of the fact that I had the mumps. I got a big Shirley Temple doll. Well, I got most everything that you can think of! My uncle and aunt from Seattle, Wash., were here Christmas. We had not seen them for four years.

I am enclosing \$1.00.

With love,
Mary Ruth Denson.

Yes, I did, Mary Ruth, in spite of the fact that Ann had the whooping cough. But she is getting better now, in her sunny Florida home. I hope you have gotten over the mumps, and are all right. So happy to get the money.

Taylor, Miss.,
Jan. 22, 1936.

Dear Mrs. Lipsey:

Am sending Jeannie Lipsey Club No. 9 dues, \$1.00 (one dollar) for January.

Our Phillips' birthday offering is growing rapidly.

Another year is gone: another year still young is thrust upon us. Many have gone beyond never to return, old year with its joys and sorrows, gone into eternity. I hope the New Year will show greater progress in Christianity than the old.

Seems like you had a grand time Christmas with your children and grand-babies.

I had part of my children and grand-babies with me. I never have all of mine at one time.

One son is Ohio comes home in the summer time. Have five children, three were with us Christmas. Other two couldn't be here. We are lonely, just Mr. Austin and me left.

With love,
Sincerely yours,
Mrs. M. G. Austin.

It is fine to have "our folks" at home with us Christmas, isn't it? I hope this will be a happy New Year for you and Mr. Austin. Thank you so much for the money.

FUNERAL RITES HELD FOR C. L. THATCH, 85

Hattiesburg, Miss., January 14—Charles Leon Thatch died Sunday afternoon at his home in the Rawls Springs neighborhood at the age of 85. Funeral services were conducted yesterday at the Rawls Springs Baptist Church, with the Rev. D. A. Hogan of Purvis officiating.

Mr. Thatch had lived at Rawls Springs for 40 years. For 25 years he was employed by the Gulf and Ship Island Railroad Company.

Last June 2 Mr. and Mrs. Thatch celebrated their golden wedding anniversary and more than 200 relatives and friends gathered at their home to extend them good wishes.

Mr. Thatch leaves his widow, two sons, Leon Thatch of New Orleans, and George Thatch of Jackson; three daughters, Mrs. Ed Norton of Baton Rouge, Mrs. Walter Guley of Pascagoula, and Mrs. Gowers Meador of Hattiesburg; one sister, Mrs. Neely Beard of Hattiesburg, and a brother, C. C. Thatch of Eastabuchie.

JACKSON, LA.

We arrived in Jackson January 1st. The people have received us in a fine way, had the home warm and enough groceries in the pantry to do a month. That was highly appreciated, after we had been driving some 300 miles in the cold.

Jackson is a good town of some 2,000 people, the town has five churches. The Baptist Church is the only one to have full-time work. The building in which we worship is 100 years old, it is in perfect repair, with a modern Sunday school plant with eight rooms. Brother J. A. Herring, who has gone as missionary to China, preceded us as pastor.

The work in Mississippi has a place in our lives, and the good people of Deemer and Neshoba County. Brethren pray for us and the blessing of the Master be upon the work there.

John R. Breland.

Remember These Facts About Black-Draught

Some of the common causes of constipation are unsuitable diet, lack of exercise and recreation, and a run-down condition in which the nervous system is below par from excessive work and worry. Of course, you will want to correct the cause, if possible. Prompt relief of cases of constipation may be obtained by taking purely vegetable Black-Draught. It does not make constipation "repeat." Men and women who seemed to have a tendency to constipation have found Black-Draught very helpful because the dose can be reduced so conveniently, and because its tonic laxative effect helps to restore normal, regular elimination.

Sold in 25-cent packages.



To relieve
Eczema Itching
and give skin comfort
nurses use
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Liquid—Tablets
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FEVER
first day
HEADACHES
in 30 minutes

Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS, General Secretary

OXFORD, MISS. :-: JACKSON, MISS.

Cherry Creek Intermediates

Out in Pontotoc County at Old Cherry Creek Church where so many fine men and women have been sent out to be preachers or missionaries, a good B. T. U. operates week by week. The Intermediates under the leadership of Miss Birdie Lou Clark are doing especially good work. Their programs are paperless, meaning that every member leaves his helpful Quarterly at home and comes with a good talk when he is on the program. From this B. T. U. we shall expect the Lord to call yet others out and into definite work as in days of old.

—O—

Jasper County B. T. U. Lays Plans For Library

The Jasper County Associational B. T. U. under the splendid leadership of Director L. P. Davis of Vossburg forges forward with their plans and work. At their last meeting, January 5th, definite plans were made for two outstanding activities. One was to reach and organize new B. T. U.'s, hoping to make the county 100 per cent in B. T. U.; the other was to start building an Associational B. T. U. Library of Study Course Books. Professor Joe H. Hamrick, Louin Route 1, was elected the Associational B. T. U. Librarian and they expect to have a good library ready for use by the last of February. February is Library Month of our Associational B. T. U.'s in Mississippi and we are glad to pass this example on to all. Nothing will help more in promoting spirit and efficiency in the work than the Study Course. With books available it will be much easier to have several study courses each year in every union.

—O—

Give A Play

A good play makes a mighty good program for special occasions and that is why the B. T. U. Department has a package of plays for free distribution to our unions. There is one copy each of nine plays in the envelope, some suitable for Juniors, some for Intermediates and some for Seniors. We will be glad to send you a package for the asking. Please enclose three cents for postage when asking for free tracts. We will send them anyway of course, but if all who ask for free tracts, whether it be plays or tracts giving the duties of the officers, would send postage for mailing these tracts it would save our department many dollars during the year. You will also find a good play in the Baptist Training Union Magazine almost every month.

—O—

Check These Dates, June 8-25

Check these dates so you will not plan anything else for them. Our District B. T. U. Conventions begin

June 8th and run through June 25, as follows: District Four, northeast section of state, June 8-9; coming down the east side of the state then, District Five, June 9-10; District Six, June 10-11; District Seven, June 11-12; District Eight, June 15-16; District Nine, southeast section, June 16-17; District Ten, south central, June 17-18; District Eleven, southwestern section, June 18-19; District One, June 22-23; District Two, June 23-24; District Three, northwestern section, June 24-25. The majority of meeting places have been settled—we hope within a week or so to give places with time for each.

—O—

Announcing A New Study Course Book For the B. A. U.

We are happy to announce that another helpful book for the Baptist Adult Union is ready for use. The book is WORKING TOGETHER IN A SPIRITUAL DEMOCRACY by G. S. Dobbins. This book goes in course V, "The Church Member and His Denomination." You will remember that we now have a special course for the B. A. U. with the B. A. U. Manual as the diploma book. Another book that is both in the Senior and Adult course is WITNESSING AT HOME AND AROUND THE WORLD. Every Senior and Adult union should have a class in this book before May 1st this year. This book is changed each year and carries the "up to the minute" information about our Home and Foreign Boards work. Order a good supply from the Baptist Book Store, Jackson, Miss. The price for Witnessing Around the World is 20 cents, other study course books 40 cents each.

—O—

Holcomb B. T. U.

The B. T. U. Training School in the Holcomb Baptist Church has just come to a successful close with five Juniors, four Intermediates and four Seniors receiving diplomas. Rev. N. C. Saucier, pastor, taught the Senior Manual, Miss Robbie Sue McElreath, the Intermediate Manual, and Miss Lucy B. Hammons the Junior Manual.

Friday night, Jan. 17, the unions presented the playlet, "Listening In Over the Heavenly Radio." This proved a very impressive conclusion to the week's study.

Inez Watts Clark,
B. Y. P. U. Reporter

—BR—

DR. AND MRS. TRUETT AT THE CHURCH HOUSE

—O—

From the December 5 issue of The Baptist Times, the Baptist paper published in London, England, one reads of the cordial welcome extended Dr. George W. Truett on his arrival in England.

"To welcome Dr. and Mrs. G. W. Truett and to extend a 'Godspeed' to them and to Dr. J. W. Rush-

brooke as they set forth on their journey round the world, a reception and dinner, under the genial chairmanship of Mr. C. T. Le Quesne, K. C., was given in the library of the Church House on Thursday evening. At the close of the meal, one-minute expressions of deepest interest and warmest good wishes were voiced by Dr. John Wilson and the Rev. M. E. Aubrey for the Baptist Union, the Revs. E. K. Jones and C. E. Wilson for the B. M. S., Mrs. Grey Griffith for the B. W. L., the Revs. Henry Cook and S. G. Morris for the L. B. A., and the Right Hon. Ernest Brown, M. P., for the B. L. M.

"Dr. Rushbrooke, who was warmly received on responding, observed that the Baptist World Alliance was 'becoming more and more the expression and the instrument for deepening our sense of unity in the Gospel. It means that the whole Baptist brotherhood stands behind any who are in need and whose religious freedom is threatened.' He said that he was very glad indeed at the prospect of doing some further team-work with Dr. Truett, and he went on confidently to prophesy that 'We are in for a wonderful time. We are going to see miracles.' He added that it was a great delight to him to have this send-off from his fellow Londoners, and he begged for his wife (to whom he paid a warm tribute) a share in prayer remembrance.

"Dr. Truett, who was accorded an upstanding welcome, was obviously deeply moved by the warmth of his reception and the spirit of kindness with which the brief representative messages had been instinct.

"The hearts of my wife and myself," he began, "have been touched to the depths by the great kindness shown to us on this very happy occasion. In the United States this is National Thanksgiving Day, and we do indeed give God thanks. Our sense of real and deep indebtedness to British Baptists increases as we come to realize more and more what they have been and what they have done. No words that I can find are adequate to express our gratitude to the Baptists of England, Wales, Scotland and Ireland. We are deeply grateful, on the other side, for the visits and the personal witness of Dr. Rushbrooke and Mr. Aubrey. When I think of England in these troubled and disturbed days, there comes to me a feeling of restfulness and of dependability. Our hope in and for the England of today and tomorrow is simply immeasurable and inexpressible. I have a sense of feeling at home in London, deeper and sweeter than in any other big city on the face of the earth.

"I pray that this Baptist World Alliance may be an ever-increasing blessing not only to our own community but to the whole world. As

OLD STAMPS WANTED

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we go forth upon this great journey, we are conscious that we need and desire your prayer fellowship. We do indeed trust ourselves upon your most prayerful support.

"In regard to my own country, I am able to testify that, religiously, conditions are distinctively better. From all State Conventions there come reassuring and gladdening reports. And as to the debt of the Baptists of the world to our dear friend, Rr. Rushbrooke, I can find no words in which to express it. We have already had one most wonderful journey together, in the course of which we saw in South America miracles and unforgettable happenings. This time we go to the Holy Land, to India, Burma, China, Japan, and then by way of San Francisco to the joint gathering of the Northern and Southern Conventions.

"There is but one agency to get civilization off the rocks and keep it off, and that is the religion of our Lord and Saviour Jesus Christ. 'Faith of our fathers, holy faith, We will be true to thee till death.'"

"A tenderly-worded valedictory prayer offered by the Rev. B. Grey Griffith brought a memorable gathering to a fitting close.—H. J. C." —F. M. B., Richmond, Va.

—BR—

S. S. ATTENDANCE JAN. 26TH

Jackson, First Church	903
Jackson, Calvary Church	863
Jackson, Grif. Mem. Church	649
Jackson, Davis Mem. Church	324
Jackson, Parkway Church	168
Jackson, Northside Church	105
Brookhaven, First Church	521
Springfield (Morton)	92

—O—

B. T. U. ATTENDANCE JAN. 26

Jackson, First Church	108
Jackson, Calvary Church	136
Jackson, Grif. Mem. Church	200
Jackson, Parkway Church	26
Jackson, Northside Church	42
Springfield (Morton)	45
Brookhaven, First Church	115

—BR—

W. M. U. DEPARTMENT

—O—

(Continued from page 8)
thousands of stockholders in his company and made the statement that about 85 per cent of them were women. He intimated that it was mainly through the interest and investments of the women that his company had been developed to its present high state of efficiency and messages were being transmitted with rapidity and precision.

Many of our "neighbors" are spiritually wounded and bleeding by the way. Only the message of salvation can save them. That message must go through. It is mainly through the faith and money of Southern Baptist women that it will be put through. Remember the assuring words of Jesus when He said, "And I, if I be lifted up . . . will draw all men unto me."

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Baptist Student Union

M. S. C. W. Baptist Student

The B. S. U. auditor has been on our campus during the past week. She delved into the workings of the unit organizations and of all the council members. As a result, the council has unearthed some interesting facts about our work so far this year.

Out of 263 Baptist students on the campus, 204 are enlisted in some one of the unit organizations, or perhaps more than one. In Sunday school, there are 165 enlisted, due to the splendid work of "Sweetie" Lenz, Greenville, Sunday school superintendent of the College Department. The B. Y. P. U. comes with a record that has not been equaled in—history knows when. 131 students have been enlisted and being interested through the busy person of Ruby Nelle Gooch, Yazoo City, B. Y. P. U. Director, and her splendid corp of officers.

Walterene Price, Greenville, Y. W. A. Director, has an enrollment of 60 in Y. W. A. She, too, is assisted by an able group of energetic officers. In the other unit organization, special workers, under the direction of Anna Flynt Knight, Amory, there are 18 consecrated girls.

These reports set before the Baptist students as the numerical record of the Baptist Student Union work, inspire us to greater effort. But, the auditor's work is still incomplete for here is Lillian Word, Inverness, treasurer's report. It indicates 65% of our students giving systematically to the church and 27 are tithers. Christine Sanders, Sallis, third vice-president, brings an encouraging report. An average of 40 students attending noon-day prayer meeting, and with an estimate of over 100 in the Master's minority movement.

The Baptist Student magazine representative, Zelma McCord, Corinth, has an excellent report of 113 subscriptions. She has won our respect for qualities of salesmanship displayed in the capacity of Baptist Student Magazine representative. Louise Ligon, Slate Springs, has recorded her book minute information about the weekly council meetings very consistently.

Reports from the other phases of the council are: Director of Music, Lois Bush, Pinola, and House Beautiful Committee Chairman, Ika Haddock, Potts Camp. A verbal report is never necessary for these for they really do the work. Ruth Wyatt, second vice-president, Columbus, Elizabeth Steen, Louise, Freshman representative, Sally Simmons, Columbus, Town Girl representative, are members that can always be depended upon and need not submit reports. Theirs is such that cannot be recorded in numbers. To Libby Hudson, Utica, goes much of the credit for the enlistment of so many students. As first vice-president, Libby has done some good work.

You have wondered who this B. S. U. auditor is. It is Miss Taylor. She has delved into the workings of the unit organizations and the result is listed above. We choose the Baptist Training Union Conference keynote for ours in this momentous report—"FAITH IS THE VICTORY."

—Pansy Simmons, Reporter.

—O—

Blue Mountain College

Dr. G. T. Buckley, Dean, brought to us at prayer meeting Sunday noon a very helpful message, challenging us to spend more time in meditation and prayer than the busy world of today bids us.

The new B. T. U. presidents recently elected for the second semester are:

Sarah Grantham, Theresa Anderson, Patricia Gilpin, Fay Ferguson, and Ethelyn Burt.

Also the various circles of the Y. W. A. have selected these girls as their circle leaders:

Carolyn Huff, Anne Ford Smith, Estella Mae Davis, Rita Martin, Catheryn Rose Carter, Margaret Ray, and Ruth Kirk. We believe that the Holy Spirit has been leading in the selection of these officers and that we shall have even a better semester than the one which is just closing.

—Lorie Strickland, Reporter.

—BR—

A WORD ABOUT I COR. 6

—O—

Matt. 5:32, But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

Ephesians 5:4, 5, 6, Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. 5. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any part in the kingdom of Christ and of God. 6. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

Galations 5:16-24, This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh. 17. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. 18. But if ye be led of the Spirit, ye are not under the law. 19. Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, 20. Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, 21. Envyings, murders, drunkards, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. 22. But the fruit of the Spirit is love, joy, peace,

longsuffering, gentleness, goodness, faith, 23. Meekness, temperance: against such there is no law. 24. And they that are Christ's have crucified the flesh with the affections and lusts. Read also Hebrews 10:26-31.

These quotations above name sins that will prevent persons from inheriting the kingdom of God. And yet they are very common today, and also somewhat prevalent among church members. And by almost all of us, they are ignored or condoned largely. Most of these are unlawful by the civil code. And too they are often ignored by Christians and civil authorities. Many of these sins are so common today that they have lost their significance to us. Familiarity tends to approval, or least condoning and ignoring.

What are we to do about these things? Are we to cleanse by means of the civil law? Not likely. Too often civil authorities are sympathetic with the "other side." However requests will help. And is that the method Christ expects us to use? I believe not, primarily. He enjoins us to stay out of courts. Can we clean it up by enrolling people in the churches? Apparently not. We have a high percentage of the population on the rolls now. Then what plan is available? To teach. Primarily that involves the full course of teaching necessary to growth in Christ. One of the commands in the great commission is to teach. To enlist one for Christ and leave them be is, to often doom them to failure. In one of his finest sermons Dr. Lovelace presented the case exactly when he said conversion is the primary act of salvation, and then by the process of sanctification the Christian proceeds to the goal of perfection in Christ. Passing up the opportunity to go into all phases of "building the Christian," let us for subject at hand consider the pilgrim's teaching in regard to sin. We should make sure that every member is fully aware of what constitutes sin, that he will be able to recognize it every time it appears and that he has on the "whole amor" for defense against it. But above all we need a new, forceful, point blank, calling spades, spades in regard to sins. If you don't believe there is a crying need for this, just analyze and examine Mr. Average Christian on the category Paul lists above and in regard to which he flatly

says that those living in them shall not inherit the kingdom of God. If all the enrolled church members refrained from patronizing indecent shows, night clubs, liquor joints, indecent literature, divorce courts, etc., how long would these things be profitable. And if they have it fixed in their minds that adultery, fornication, hatred, covetousness, lasciviousness, idolatry, wrath, strife, murders, drunkenness, revellings, and the rest are absolutely sins, that such separate us from Christ, that to do them is proof that something is radically wrong in our Christianity and that Christ does not forgive such willful and knowing disobedience. By their works ye shall know them. See Ephesians 5:6 above and read Hebrews 10:26-31. Mr. Pastor are you presenting this knowledge fully and fearlessly to your members? Are they thoroughly taught. And have they become athirst for the truth and become absorbed in the study of God's word themselves?

—BR—

MRS. JOHN R. BUCKLEY

—O—

Mrs. John R. Buckley of New Hebron, R. F. D. 2, departed this life Thursday, Jan. 16. She was a devoted member of Pleasant Hill Church. She was 46 years of age. She was a good woman, faithful wife, loving mother. She leaves 3 sons and her husband and other relatives and a large number of close friends to mourn her going. B. E. Phillips, Pastor.

COULD NOT DO HER HOUSEWORK



WHEN every-thing you attempt is a burden—when you are nervous and irritable—at your wit's end—try this medicine. It may be just what you need for extra energy. Mrs. Charles L. Cadmus of Trenton, New Jersey, says, "After doing just a little work I had to lie down. My mother-in-law recommended the Vegetable Compound. I can see a wonderful change now."

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AN APPRECIATION AND A STATEMENT

I desire to thank the Baptists of Mississippi and my friends of other denominations for their loyal support and hearty cooperation during my tenure of office at the Baptist Orphanage.

Three months ago when I took charge of this work, there was an indebtedness of over \$7,000 at the Home. My first aim was to pay off that indebtedness by January 1st, 1936, and you have made it possible for me to pay the last dollar and have some in the treasury to start the new year.

Not only that, but you sent 18 car loads of groceries and clothing at Thanksgiving time, and one whole car load came from Lauderdale, my old home county, which makes me very proud of these folks. We have enough staple groceries to last for several months and clothes enough to last the children a year or more. We also have plenty of nice quilts to keep the children warm.

We have built a commissary in which to store these goods, so everything will be cared for and well preserved. We hired a night watchman to keep the potatoes, hogs, chickens, etc., from being stolen. We have made a number of minor improvements and stopped all the waste around the Home. "Believe it or not," even all the old rags here are turned into money to help in caring for these fine boys and girls in the Home.

We also inaugurated a plan which, if carried out, will save the Home some money. This plan is to solicit funds and contributions by mail and then send our truck to collect them, thereby saving the salary of a field representative.

These have been busy months, but we are glad to say that we are leaving things in good shape so our successor will have no trouble taking up the work and carrying it to glorious heights. You have responded splendidly to my every call, and I'm sure you will give the next superintendent the same hearty support. Again, I thank you and may God bless you.

I am happy to say that we are returning to our former pastorate at Goodman, and we invite all our friends to visit us there. As always, the latch string hangs on the outside for you.

Yours for progress,
W. E. Farr.

FROM RELIGIOUS HERALD

Truth is indeed stranger than fiction. Lately the newspapers told us of the death at the ripe old age of eighty-five of Mr. Frederick N. Charrington, a native and a life-long resident of London. Mr. Charrington in 1915 was the central figure of a scene in the English Parliament. A drink bill was under debate when he seized the mace interrupting it. He went on to tell how his life work for temperance and the poor began when he was twenty years old. He said:

"I was out with some friends one evening. We were bent on making a

night of it. Strolling along one of London's most notorious streets, we passed a gin palace. Suddenly a woman, ragged and pale, reeled out, her frail frame convulsed with sobs. She clung to a ruffian, who was trying to shake her loose.

"For God's sake gimme a copper," she cried. 'I'm hungry and the children are starving.'

"But the man clenched his fist and struck her to the ground. After my friends and I had intervened and the police had taken off the couple, I glanced up at the saloon. There, written in letters of gold, I read my own name: 'Drink Charrington Beer.'

"The message came to me then, as had come to the Apostle Paul. Here was the source of my family wealth. Then and there I raised my hands to Heaven and vowed that not another penny of that tainted money should come to me, and that henceforth I would devote my life to fighting the drink traffic."

We learn further that he resigned his position in his father's brewery for conscience sake, devoted his life to Christianity and temperance, sacrificed a fortune estimated at nearly seven millions of dollars and spent sixty-five years as a missionary in the East End of London. Surely the trumpets sounded for him on the other side.

—O—
WILL REBUILD

Mt. Vernon Baptist Church building, Columbus, Route 2, was destroyed by fire last Sunday night. We have not yet been able to determine how the fire originated. The building was erected in 1902 and was made out of heart pine. A strong south wind fanned the flames so that in less than an hour after the fire started the building was burned down. It was burned in thirty minutes after it was discovered.

A new house will be erected as soon as plans can be completed. The church will elect building and finance committees next Sunday. The church in conference after prayer meeting Wednesday night decided to accept the invitation of the pastor and his wife to use the pastorium for a meeting place until better arrangements can be made. We have built seats and can take care of the winter congregations for the present.

We have written to the Sunday School Board for suggestions, etc. We expect to erect a modern building adequate to meet the needs. We ask the prayers of the brotherhood in behalf of the work here.

Yours most sincerely,
Wm. E. Hardy, Pastor.

—O—
NORTHSIDE CHURCH

"Brethren, we count not ourselves to have apprehended: but this one thing we do, forgetting those things which are behind, and reaching forth unto these things which are before, we press toward the mark of the prize of the high calling of God in Christ Jesus."

The Northside Baptist Church has enjoyed a rather prosperous year under the leadership of the Lord. Being pastorless from Janu-

ary 1st to April 1st, we, the members of the church, carried on the work until we could get a pastor.

During the three pastorless months several different speakers were invited out so that from them we might choose a pastor. During that time Dr. P. L. Berry was Sunday school superintendent and chairman of the board of deacons.

On Feb. 3, 1935, Rev. I. F. Metts, then pastor of the Baptist Church of Goodman, Miss., was chosen to be our pastor. He began his work with us on April 1st.

Immediately after his arrival brother Metts led us in a Sunday school study course with brother E. C. Williams as teacher.

Since then new Sunday school classes have been organized and the Sunday school enrollment has more than doubled in attendance.

At the beginning of the Sunday school year John Neely was elected as our new superintendent. We have recently organized a B. A. U., a new B. Y. P. U. and a story hour. Also a G. A.

James Francis Metts has proven a very capable director of the B. T. U.

The church as a whole has taken on new life and its membership has increased from 150 to 202.

During the year the church auditorium has been seated with pews and several other changes have been made.

The church has made a good showing in finances.

Preceding our Every Member Canvass the church was presented with tither's cards with forty-six cards signed and returned.

During the year six members have received the new Sunday school normal diplomas and 35 diplomas have been issued to the B. T. U.

A warm welcome and an abiding friendship await those who will come to worship with us.

—O—
BUSES LINK STATE TOWNS

Direct daily passenger service between Jackson and practically all points in Mississippi has been in operation or will be inaugurated at an early date by the Tri-State Coaches, according to announcement by W. H. Johnson, president of the company.

The Tri-State company has been serving Mississippi with daily convenient, low cost and dependable passenger service between a large number of towns and cities for a number of years. Recently permits were obtained and new services will be inaugurated whereby practically all points in the state will be served by this progressive organization.

Headquarters for Mississippi are maintained in Jackson and from Jackson a large number of routes radiate. Schedules are operated to

the north serving Canton, Pickens, Durant, Kosciusko, Starkville, West Point, and Columbus and direct connections to Birmingham and other eastern points. Also north from Durant to Winona, Grenada, Batesville, Senatobia, and Hernando with connections to Memphis. Other points in northern Mississippi served by the Tri-State Coaches include Oxford and Holly Springs, Pontotoc, Tupelo, and Corinth, Artesia, Mahan, Aberdeen, Amory, Fulton and Iuka.

Points to the south served by the Tri-State company are Mendenhall, Utica, Port Gibson, Natchez, Collins, Hattiesburg, Wiggins, and Gulfport, Meadville, Brookhaven, Monticello, and Prentiss.

The route between Meridian, Newton, Forest, Brandon, Jackson and Vicksburg maintain through service to Monroe and Shreveport with direct connections at Shreveport for all Southwestern and Western points as well as California points.

"We pledge our entire facilities and experience to the people of Mississippi in offering a convenient, low cost, dependable passenger service to all parts of the great state," Mr. Johnson declared.

Modern, deluxe coaches are used with individual reclining chairs. Steam heat is used in winter. Porter service and free pillows are offered on most points. (Adv.)

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NEED FOR LAYMEN ORGANIZATION IN OUR CHURCHES

(Continued from page 9)

lay service. Personally, I doubt if the human mind could devise a more effective way to retard the growth of Christianity than the promotion of the universal persuasion that the grace of God can find its way to the hearts of our people solely through the channels of the selected few, for every true Christian is a pylon to every airman in a world of mist and storm.

II. In thinking over these first statements on the past contribution of laymen, the question arises. Are the laymen not working and, if not, what are the influences mitigating against a participation of laymen in the life and work of the church?

The laymen of the recent past were not surrounded by such a complicated society as the Christian of today and they gave expression of those finer elements almost wholly through the church, but today young men live in not so simple society. The pull and urge comes from every direction and those finer leaders are often lost to outer demands.

1. The prevailing secularism of our time and of our country has generated an atmosphere of unbelief in the superhuman and this, both consciously and unconsciously is holding many men from identifying themselves more fully with the church and its program. There is a tendency at work today crushing out the spiritual life of millions of our young people. This tendency toward materialism makes not only for emptying our churches, but for the deadening of that hunger and thirst after righteousness which compel men to care for the work of the church. If the church is to hold its leaders among laymen, it must make adequate concerted effort to meet the secularism of today or those men, both inside and outside the churches, will to a greater degree foster a sense of doubt and uncertainty and continue out of the service to the church.

2. The life of today is so congested, the pace so fast, the distractions are so many, the cross-currents and undertone are so strong, and time is so broken up by so many and such conflicting claims, that many laymen have become slaves of their environment or of circumstances with the result that the many vital things are neglected or crowded out, including active lay church service. You need only follow the every day business man, factory worker, or student through one day to see how difficult it is for him to master his conditions so he can discharge his responsibilities as a Christian and as a church member. We are living in the midst of tremendous activities—in fact our best leadership is of necessity connected with numerous societies, organizations, movements—fraternal, athletic, political, professional, literary, civic and religious, which abound in every community. These connections for the laymen mean only more meetings, conferences, committees and more machinery to be kept going, all making such de-

mands on energy and time of our best laymen.

3. Many of our discerning church leaders are watching thoughtfully another most serious cause of the losses of the lay forces of all the churches. It is between the Sunday school and the church and between the college or university and the church. Too many seem to find full satisfaction in Sunday school classes and do not attend upon other church obligations. Of all groups the church can least afford to lose is that highly trained and well equipped leadership coming home from our colleges and universities.

4. The fourth and important reason which explains why laymen are not found active in the church work is that formerly many community services were done by the church but are now done and conducted under other auspices. This is true of the care of the sick, the relief of the needy, the warfare against certain evils, the promotion of movements for reform and social uplift, and also much of the education and nurture of the youth, and most communities have become so socialized that other agencies have been called into being to perform these and other social tasks. The organizations called for service with the full support of the church are Boy Scouts, Girl Scouts, Recreation Association, societies for the promotion of temperance and other reforms, hospitals, night schools, reading rooms, parks, playgrounds, Young Men's Christian Association and the Young Women's Christian Association and many others. These former church duties and responsibilities call for much of the time of laymen who desire to render a larger church service. Yet the church should welcome every manifestation of unselfish, Christ-like ministry by its members and by all others dominated by a spirit of service, whether or not such efforts are controlled by and immediately related to the program of the church. There should be a closer co-operative effort on the part of the church and these agencies, a by-product of the church in most instances.

5. Lastly, there are other factors that are causing the church losses in lay leadership. (a) Too many churches give men the impression of the lack of vitality, or world outlook, and of a Christ passion of others. (b) That the church to many does not have a program calculated to kindle the interest and call forth the participation and real devotion of a strong man. When one studies the nature of many spoken and printed appeals made to men from our pulpit and press for their co-operation, one cannot wonder at the unsatisfactory response of many, many men. The dimensions of the program do not appeal to the imagination of these laymen. (c) The lack on the part of the laymen of continuing genuine personal experience of Christ holds many laymen aloof from the church service. That churchman to whom the Christian life means little more than respectability, perfunctory attendance upon church services, and occasional unsacrificial financial

contribution is not likely to be deeply affected by the Christian faith and will not attend well his responsibility.

III. Since we have listed a few factors that deter men from properly allying themselves with a Christian service through the church, we now come to the need of a Lay Brotherhood within the church to help draw these laymen into active Christian service. Is there such a need? If there is such a need for a Brotherhood organization, the reasons may be in that division dealing with "Reasons Why Laymen Are Lost To The Church," and if there is a need, the reason may again be briefly stated thusly: "In order to more effectively and efficiently direct the efforts of our laymen into a program of unselfish service to the church and the Kingdom of God." This is an age of clubs and group action. Is the church catching the pace?

IV. What can such a Layman Brotherhood do for the church? I am listing some concrete projects any group of thoughtful laymen of various gifts and experiences can undertake:

1. Conduct surveys of conditions which obtain with reference to social and religious needs of different groups in the church membership and unrelated groups.
2. Campaigns to bring into church relations non-church members and laymen capable of leadership.
3. Bands of laymen to invite others to church services and to identification with the church and its activities.
4. Gospel teams to do work in communities where there is no church or service churches without pastors.
5. Fosters programs of religious education.
 - a. Week-day schools of religion for adults.
 - b. Daily Vacation Bible Schools for children and students.
 - c. Bible classes for men.
6. Sunday schools in unchurched sections.
7. Men's Open Forum on Sunday afternoons at the church.
8. Circulation of church and Christian literature dealing with the applications of Christianity to personal and social problems.
9. Newspaper evangelism.
10. Purifying the motion pictures.
11. Promotion of proper education of law enforcement or good citizenship and civic improvement.
12. Americanization work. This need is growing rapidly in certain sections of the South.
13. Fostering right race relationship.
14. Fostering a better cooperation among all churches.
15. Dealing concretely with the unemployment problem.
16. Salvaging human life—juvenile courts and other means.
17. Developing right sentiment with reference to disarmament, etc.
18. Furthering world missions through the organization and conduct of a club—circulation of literature, books, papers and mission campaigns through such a club.
19. Strengthening the bonds of other Christian organizations con-

cerned with reaching and serving youth.

20. Laymen to study the whole church program to determine its effectiveness and sound educational approach to the local church needs.

There are many other valuable projects which laymen can undertake for the good of the church and the spreading of Christianity, but you will note that many "every day" plans for laymen heard in every church every month are not mentioned in the above. They are purposely omitted to emphasize the limited challenge usually presented to laymen by the church today. The leaders of the church must widen its appeal and more intelligently plan and present its challenging program and purpose.

Of Interest To Women

Certain functional pains with which many women are afflicted are known to have been relieved—in a harmless manner—by the medicine, CARDUI. Mothers have recommended it to their growing-up daughters for over fifty years. Thousands of women testify Cardui has benefited them. Of course, if it does not benefit you, consult a physician. Cardui, for women, is sold by reliable druggists.

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